

REFORMED CHURCH MESSENGER



HATCHER & MANNING, PHILA.

CHRISTMAS

PHILADELPHIA, DECEMBER 11, 1930

ONE BOOK A WEEK

RELIGION IN AMERICA

May I say just a word here about this column: "One Book a Week." I receive a good many letters both from readers and from publishers. Those from my readers are practically all expressions of gratitude for having been guided by this page to the reading of a certain book. Those from publishers are generally expressions of thanks for having called the attention of my readers to one of their books, but once in a while I get a letter from a publisher expressing surprise that I passed by a certain book from his house. It is always a good natured letter and often I do not wonder that he felt his book should have been noticed here. The whole trouble is that there are more than fifty good books a year published and I can review here only one book a week. (Occasionally I do break the rule and bunch two or three together when they deal with one theme, but even that is not satisfactory, for the books I notice here deserve the whole space.) And let me say again what I said last year, that the sole purpose of this page is to point out to my ministerial readers the books of which they cannot afford to be ignorant—I find however that the laymen read this page with as much interest as the clergy. It is not our purpose to give critical reviews, but to sum up the contents and message of a book we heartily recommend.

To illustrate the point made above, a book has just come from the press of Harper and Brothers, New York, which, it seems to me, would convey so much information as well as encouragement to the preacher, that he just simply cannot afford to pass it by. I refer to "The Story of Religions in America," by William Warren Sweet of the University of Chicago. In about 600 pages Professor Sweet has given us—in extremely interesting form, too—the whole story of religious developments in this country from Plymouth down to this age of great denominations, which are either alone or in federation, touching every phase of the world's life. I thought I knew pretty well what great things the Church had done in America and was doing, but I must confess that I was in a constant stage of astonishment as I read

this amazing record, and was rather proud that I belonged to a Church that had had so great a part in shaping the destiny of this nation. For Professor Sweet does not content himself with a mere epitome of the growth of denominations in this country but he takes especial pains to point out their influence on the character of America and the part they have played in all our cultural development and our social and industrial relationships. Indeed this is after all the chief value of the book, and it is hard to see how, in the face of such chapters as we have here, our friends like John Haynes Holmes can come out every year with the same old story that the Churches are rapidly disappearing and that they have not now, and never did have, any real influence in the solving of the really great problems facing the world.

Professor Sweet starts out with giving us the European backgrounds of our faith and with an examination of the creative forces in American religion; then he starts his story, beginning with an account of the beginners at Plymouth and Jamestown. The struggle for religious liberty began early in America. It seems strange that those who first came to America, having come to secure religious freedom, should have the same problem on their hands so soon after settling here. But they did and we have the extremely dramatic story of the struggle in Rhode Island of the Baptists and the Roman Catholics in Maryland. Then come the stories of religious diversities in the middle colonies: Dutch Reformed, English Quakers and the German Reformed and other German sects. Next follows the story of the Scotch-Irish Presbyterian growth in America. (We have had everything in America and no man, no matter what he believed or did not believe, had to go homeless so far as religion was concerned.) Three chapters are devoted to the story of the great awakenings and revivals of religion America has experienced, from Jonathan Edwards and Whitefield down to Moody. There are two chapters devoted to the missionary movements in our Churches and the benevolences. The story of benevolences is astounding especially when one adds in, as one should, those great sacrificial givings that have their origins in the Churches, although not officially connected with them. For instance, Dr. James L. Barton, secretary of the American Board of Commissioners for Foreign Missions, has

just published the story of the Near East (The Macmillan Company) and in it he makes the astounding statement—which I happen to know is true—that the Near East has sent one hundred and sixteen millions of dollars to the children of the Near East during its existence of a little more than ten years. Now, not only did practically all this money come from Church people, but the Near East was run by Church people—practically every man on the committee was an officer in his communion—and the money was raised mostly by the help of the Churches. Many such stories as this could be added to the marvelous stories Professor Sweet tells. After a section devoted to the Churches and the Civil War and the period of Reconstruction we have the closing chapters on the Churches in the age of big business. The Churches have had to adapt themselves rapidly to a changing society. Everything has become big, everything works in America in terms of bigness. It is not of any influence unless it is big. We therefore have great combinations and corporations; the banks are all combining; labor is a solidarity and works through the union—the individual working-man and the independent capitalist exist no longer. Even our universities must number 20,000 enrollment to be heard of and education is sold by wholesale. We educate by masses now, no longer can we stop to educate individuals. (See Dr. Flexner's perfectly delightful new book on the American universities if you want the picture of the university as a big business institution.) So, too the Churches have adapted themselves to the new age. They are all out for social service, saving society, i. e., men in masses rather than as individuals. They too are building vast structures—cathedrals, skyscrapers, apartment houses, institutions and combining in federations, and raising money in budgets in terms of millions. The book is illustrated by many interesting pictures.

Professor Sweet gives some space to the strange cults that have flourished on American soil—Christian Science, Dowism, Unity, Russellism and the rest and deals with them in seriousness, but the whole trend of the story told in this book makes one see that fads and queer religions and exotic cults come and go and only the Church of Christ remains immutable, ever changing, but ever the same.

Frederick Lynch.

THE GEORGE W. AND AGNES HOFFMAN ORPHANAGE

OUR 1930 CHRISTMAS APPEAL

Dear Friends of the Orphans:

The Board of Directors of your Orphanage makes an earnest appeal to you for financial help to provide a home, wholesome and nutritious food, sufficient clothing, education and Christian training for our 72 fatherless, motherless and homeless children. Our children have grown during the past year, hence we must have more food and more clothing and more money to support and care for them.

We do not receive State Aid nor Apportionment money for the support of the children in your Orphanage. We must depend on you to provide the Home, the food and the clothing, the heat and light and the intellectual and spiritual training of 72 dependent children for 365 days. We are not asking for luxuries, but we do appeal for the real, plain and substantial necessities of life to support the children in this Home.

The existence of this Home and the proper support of the children depends on your voluntary and liberal contributions. The supplies of food and clothing for the children for a whole year depend on your Christmas Offering. Let nothing interfere

to lessen your interest and your Christmas offering for the dependent and needy children who must depend on you for their home, food, clothing and training. Please help these dependent children.

With gratitude to Our Heavenly Father for His many blessings and with grateful appreciation for your support in past years, we are depending on you for a liberal offering to help to provide a home and support for the poor and dependent children committed to this Orphanage. Our children's outstretched hands appeal to you for a liberal offering to provide their "daily bread" for another year.

Your Board of Directors,

J. L. Gerber, Pres.,

Rev. A. P. Frantz, Supt.

CEDAR CREST COLLEGE

At the Cedar Crest chapel, Dec. 3, Rev. Dr. William F. Kosman, pastor of Salem Reformed Church, gave a careful analysis of "Thinking Rather than Merely Feeling" as the aim of a man's or a woman's education. Dr. Kosman began by stating that we are living in an age that has great control over nature and space but which finds it difficult to solve the problem of a man's relationship with his fellowman, and of a nation's relationship with other nations.

Explaining that recent psychology has told us that our minds are more often controlled by our feelings than by our reason, Dr. Kosman showed that we seldom do real thinking. Our family affections, our prejudices, our surroundings, force us to be mere puppets moved by mass feelings. As an example of this, he told of a man who was considered an original thinker but who merely rearranged his prejudices in his reactions upon life.

Dr. Kosman concluded with three guides for college thinkers: first, guard against solving problems in life by mere passion; secondly, remember that the characteristic of a real gentleman or gentlewoman is suspended judgment; thirdly, always try to discover man's motives since the motive gives quality to the act.

A LETTER FROM BOWLING GREEN ACADEMY

The old-fashioned talk about "Hard Times" is quite applicable to the present condition. There is so much suffering, Winter is here, and no work; and with failure of crops, failing of sales, advanced prices on food, and no work, it makes it most deplorable. Our town is a school town. Not much here for men to do, more

(Continued on page 26)

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EDITORIAL

MAKING CHRISTMAS

Again we are seeking to commemorate the anniversary of the birth of Jesus. What we call Christmas is our way of doing this. Christ was born, but it is we who largely make Christmas. What we see and feel is not a magic drama put on by outside forces but something done by just us plain folks.

The very word Christmas is a synonym for joy. It has gathered about it so much that is gladsome, that we assume that it must be joyous and we think somehow it automatically will be happy. But however glorious was Jesus and however great was His influence, (and who can estimate this?) yet if Christmas, our celebration of His birth, is to be joyous, *we must help to make the joy*. The sun may be monarch of the skies, but if our home is to be warm we must build a fire and put on fuel. Christmas joy must be made, kindled and kept.

Of course, if we are satisfied to absorb and live upon the happiness that others create, then we need make little or no effort at producing Christmas joy. Just go along with the cheery crowds and breathe in the jolly atmosphere, and something of gladness will almost spontaneously creep into our being. But this is scarcely a sip at the cup, and beyond this it cannot go. If Christmas is to be genuinely and greatly joyous, our spirits must be lifted up and our plans must be built up for the production of happiness.

This is not easy. It depends somewhat upon what sort of persons we are, what we most appreciate, and in what conditions we find ourselves. He who has his fingers in a steel trap is not likely to enjoy or create heavenly music.

By common consent and custom it seems that Christmas is made up largely of the following elements: the reading of the beautiful birth stories about shepherds and angels, star and wise men, mother and babe in the manger; the singing of the familiar Christmas hymns; the gathering of the scattered family into the home for the Christmas dinner; the careful selection of simple gifts as tokens of love and the subtle efforts to conceal them so as to add the thrill of surprise; the scamper of the children to the Christmas tree to find what Santa Claus brought. (The angels in heaven must rejoice at the glee of children around a lighted Christmas Tree. They must weep where because of wrong or

poverty or freshly made graves, there is neither tree nor glee.)

We make Christmas joy by helping to pull the hurt and sorrow out of other's lives and all life by sharing good will and good things. A letter to the absent, a visit to the aged and ill (for years a minister visited each shut-in member early Christmas morning, leaving a white carnation and a prayer), an invitation to some one all alone—there are people in this world who just have no folks—to share the day or some occasion in your home, the encouraging of a struggling student or hard-pressed father or brave little mother—such things as these help to make Christmas joy.

And then, at eventide, if we have lifted up our hearts unto the Lord and forgiven the ill and wrong done us and ask our Father in Jesus' name to forgive us, we will not only have come to the end of a perfect day or have had a "merry Christmas", but we will also have done something toward the making of true Christmas joy.

—ELMER L. COBLENTZ, D.D.

Reading, Pa.

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THEN AND NOW

Recently I had occasion to look through a copy of the *New York Herald* of December 25, 1860. The headlines referred to "The Crisis of the Country," to the fact that "The Union is Dissolved." President James Buchanan by proclamation had called for a National Fast Day "in view of the present distracted and dangerous condition of our country." Unemployment and the spirit of depression weighed heavily upon the national life. The Christmas Day of that year was filled with misgivings, uncertainties and a profound prayer for peace. It was a day of adversity, and evidently it was a day not of merriment, but of serious consideration.

Not for seventy years has the World had a Christmas season that ought to be more fraught with the spirit of serious consideration, with a prayer for peace, with a practical demonstration of good will, than the Nativity Season upon which we are about to enter.

When thousands are hungry and cold, the Christian world cannot with good grace enter upon a season of merriment

or frolicsome gaiety. It is rather a time to practice the sacrifice of the Saviour of Mankind, Who came into the world, wrought, suffered and died for it. The divine sacrifice must once again become the better, nobler part of the lives of men and women. It must shape and control the thoughts, feelings and conduct of mankind. The spirit and duty of self-sacrifice must through the Christ become dominant human influences demonstrated in daily living.

The sublime devotion to this ideal must be displayed not only by fathers and mothers but also by children who will become willing to subordinate their own lives to the comfort and happiness of others.

The spirit of self-denial, which is that of Christianity, is never so sentient nor active as at this beneficent season when people cheerfully deny themselves in many ways that they may be able to help others.

At this time the spirit of good will toward men, of which the angels sang to the shepherds nineteen hundred years ago over the plains of Bethlehem, ought to control the heart of humanity. Charity, benevolence, helpfulness, ought to be abroad during this Christmas of 1930, doing the noblest possible work in the highways and byways of the world.

—H. M. J. K.

Franklin and Marshall College, Lancaster, Pa.

* * *

THE SECRET

Once in a meeting of a Secret Society I sat close to an officer whose duty it was to speak certain words in a whisper to another officer. I know what these words should be. The officer did not tell "the secret." Instead, he said, "It's the same old thing." Do you think he prized the secret highly?

Christians have a "secret" too. Christmas is one of the times we whisper it. Because our secret is compounded of ignorance and knowledge, it awakens reverence. Because this secret is confirmed by experience, it kindles gratitude. Because this secret is precious to us, we share it with others. Because this secret is creative, it gives courage and faith.

One way of stating the secret of Christmas is

"I know not how that Bethlehem's Babe
Could in the God-head be;
I only know the Manger-Child
Has brought God's life to me."

Immature Christians, sophisticate and unsophisticate, argue about the inspiration of the Bible and the Virgin Birth. Maturer Christians, learned and ignorant, accept the Word Incarnate and prize the sacredness of personality.

The secret of Christmas is to be found in self-respect and in the sharing of the Christ who is born in us.

Anyone who can keep such a secret does not have it. Therefore the test of its possession is disobedience to the injunction to "tell no man."

The thing that was told in secret to Mary and Joseph, to the Shepherds and the Wise Men, is proclaimed from the house-top only when

"We live in deeds, not creeds,"

and when ministrations to a stricken world leaves little time for speech.

Christmas is never "the same old thing"—to those who have the secret.

—GEORGE L. ROTH, D.D.

Somerset, Pa.

* * *

A HEARTENING SPIRITUAL ADVENTURE

It is difficult to write with restraint of a recent experience which greatly fortified our faith and gave us a clearer vision of the possible achievements of a united Protestantism. Under the auspices of the Ministerial Association of Harrisburg, Pa., there was planned a "Movement to Deepen the Spiritual Life of the Churches and to Reach the Un-churched." A General Committee, headed by the Rev. Dr. Robert Bagnell, of Grace M. E. Church, so wisely developed the plan that practically every Protestant congregation in the city (except the Episcopalians) joined heartily in the undertaking. An intensive survey of the religious situa-

tion was capably headed by the Rev. S. C. Hoover of our Second Church. This was followed by numerous prayer meetings and the activities of groups of trained personal workers. Then followed a series of inspirational services for ten days (Nov. 16-26), held in four centers, as follows: Allison Hill District, in Stevens Memorial M. E. Church, with Dr. Charles L. Goodell, Executive Secretary of the Commission of Evangelism of the Federal Council of the Churches, as the speaker; Downtown District, in Grace M. E. Church, with Dr. Wm. C. Poole, late of Christ Church, London, England, as the preacher; Uptown District, in Augsburg Lutheran Church, with the Editor of the MESSENGER as the preacher; and the Colored Group, in Forster St. A. M. E. Church, with Dr. J. G. Robinson, Editor of the A. M. E. Review, as the preacher. These four ministers, besides preaching every evening in these respective Churches, took turns in speaking at the Majestic Theatre at the noon hour. In spite of some inclement weather the interest and enthusiasm were cumulative and the attendance most gratifying. The audiences in the District where the writer spoke averaged about 1,000 nightly, and the alert and consecrated song leader was assisted by an excellent chorus choir containing as many as 80 voices, together with excellent solo and quartet numbers. Most of all, we cannot help expressing our gratitude for the remarkable co-operation vouchsafed by the pastors of the District under the inspiring leadership of Dr. Dorsey N. Miller. The Hill District was ably led by the pastor of our Fourth Church, Rev. Frank W. Teske.

Never in any city have we been permitted to come into touch with a more warm-hearted and sympathetic fellowship of the clergymen of all denominations. Harrisburg is greatly blessed in having spiritual leaders with such a spirit and purpose. It was a benediction to feel the warmth and sincerity of their spiritual sympathy. Testimonies, moreover, were numerous and deeply touching concerning the helpfulness of the services and the renewed covenants of consecration by many who had permitted themselves to grow careless or indifferent in their religious life. It was a great sight, for instance, on Church officers' night, to see a large proportion of the membership of the official boards of the various congregations surrounding their pastors in the pews. The presiding officer was that devoted Elder, Geo. W. Hartman, M. D., of our St. John's Church, and in answer to his challenge scores of these elders and deacons arose to re-dedicate themselves to their high and holy task, and to promise by the help of God to share more fully the spiritual plans and purposes of their pastors in behalf of the people. Moreover, before every service the ministers gathered for a season of prayer and supplication, a veritable Mount of Transfiguration for all who took part, and especially for him who was appointed to bring the message from God's Word. No wonder it was felt that the Divine favor rested richly upon this spiritual enterprise. We can cordially commend a similar spiritual adventure to other cities. If their pastors and people are as brotherly and work together as faithfully as they did in Harrisburg, they are sure to feel a quickened spiritual life and will have great reason to thank God and take courage. It is inconceivable that denominations, working separately, could accomplish for any city what is possible through such a well-planned and heartening fellowship of faith and service. And is there anyone among us who is not willing to concede that every American community is greatly in need of "a movement to deepen the spiritual life of the Churches and to reach the un-Churched?" The second of these objectives will be attained only in the degree that the first is achieved. As Dr. Stanley Jones puts it, "Before we can go farther, we must go deeper." And if pastors and people genuinely desire a deepened spiritual life, they must be willing to pay the price.

* * *

A NEW IDEA

It is commonly known that love has a genius for expressing itself in new forms. Love is inventive. That was the thought which flashed through our mind when we were

informed by a good member of the Reformed Church that she had decided to take out a *Christmas Savings Fund for the benevolences of the Church*. What a novel way of expressing our interest and co-operation in the cause of Christian Missions, Christian Education and Ministerial Relief. Evidently this good member anticipates the effort which is to be made at the close of next year to pay the Apportionment in full. As our fiscal year now closes December 31st and the last spurt for the full Apportionment will be made this month, the liquidation of a Christmas Savings Fund at that time, when savings funds are paid, would meet the situation happily. The money would be at hand with which to support the work of the Church, and we could close the year with a note of triumph.

Thousands of people throughout the Reformed Church at this time are taking out Christmas Savings Funds, and will pay 25 cents, 50 cents, \$1, \$2, \$5 weekly in order that, when next Christmas comes, they may have the funds with which to meet their needs. Would it not be fine to have recorded side by side with the other savings funds, a *Christmas Savings account for missions and benevolences*? That would be a fine fellowship and bring out most beautifully the important principle that while ministering to ourselves, we are not neglecting the Christian's duty to minister to others. Through the Christmas Savings Fund we anticipate pleasures months ahead; through a Christmas Savings Fund for benevolences we can enjoy spiritual pleasures all along the way, and anticipate a happy close to the Apportionment campaign for that year. Associated with us all the time, with our earnings and our savings, are the multitudes of people in America and in the world to whom the Reformed Church through her benevolent work is bringing the glorious Gospel of the Saving Christ.

SAVING (through the Christmas Fund) to SAVE SOULS.

Of course, this should not take the place of the general weekly contribution of the Church member for benevolence, and it never would in the mind of a loyal member, for the work must be supported continuously; but this is a beautiful way to prepare for a special offering at the close of the year. So while arranging for your Christmas Savings account, just tell the teller of the bank that you want another book and account for the purpose of building up a fund to contribute to the benevolent work of the Church directed by General Synod.

Who will join this CHRISTMAS SAVINGS CLUB?

J. M. G. DARMS.

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MEMORY HYMNS FOR 1931

The monthly Memory Hymns, which have become an established institution in quite a number of our Reformed congregations and Church Schools, continued to awaken considerable interest during the past year and we are glad to report that many evidences have been received testifying to the helpfulness of this custom. Some have found the use of the Memory Hymn an occasion for a monthly musical service or for an exposition of the history of the hymn and its author. We have reason to believe also that these treasures of Christian hymnology are being committed to memory by individuals and groups, and not infrequently they have brought solace to the hearts of shut-ins, the sick, the aged, and those in trouble. A number of Church bulletins and parish papers publish the hymns and urge their use upon the people. That useful publication, the *Almanac and Year Book*, on page 16, gives a valuable list of colors and suggested hymns for the Church Year. For your convenience we are giving here the list of Memory Hymns suggested for the year 1931, together with the number of the hymns in the *Hymnal of the Reformed Church*:

January: "Standing at the Portal of the Op'ning Year" (571).

February—"The Whole Wide World For Jesus" (524).

March—"Ride On! Ride On In Majesty!" (154).

April—"Angels, Roll the Rock Away" (179).

May—"Look, Ye Saints, the Sight is Glorious" (194).

June—"I Am Thine, O Lord" (648).

July—"God of Our Fathers" (590).

August—"Now Thank We All Our God" (104).

September—"Rescue the Perishing" (649).

October—"Glorious Things of Thee Are Spoken" (417).

November—"I Will Sing the Wondrous Story" (651).

December—"Angels, From the Realms of Glory" (128).

* * *

CHRISTMAS A SYMPHONY OF LOVE

The Christmas music is so gladsome, so contagious, so heartwarming, that we somehow feel instinctively we are missing the heart of Christmas if we do not try to put some of that music into the lives that are most neglected and friendless. It is not enough to hear the merry laughter of the children who have enough and more than enough. Especially this year when hunger is stalking in many lands and so many thousands of little ones dear to our Saviour's heart are in want, we must not turn our backs upon the challenge to make a real sacrifice for "the least of these." To do so would be to hush the Christmas song. The orphan boys and girls, at home and abroad, have a special right to tug at our heart-strings. The long lines of worthy unemployed who are innocent victims of an imperfect social system; the army of dependents and underprivileged folk who must lean upon those who are well and strong—all these are really *your chance* to make Christmas beautiful and glorious, both for yourself and for others. Angelic choirs are not more precious to the heart of Christ than the music of unselfish deeds, the conspiracies of loving kindness in behalf of needy brothers and sisters of Him Who lay as a Babe in Bethlehem's manger. This is the symphony of love which is the real harmony of Christmas.

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EXPLOITING THE IDEALISM OF YOUTH

We are indebted to Mr. Hubert W. Peet for passing on some very significant words by Canon Donaldson of Westminster Abbey, which seem especially appropriate for this Christmas Number of the MESSENGER. The celebration of the Incarnation is many-sided but one of the facts we dare not forget is that Christmas is the birthday of the Prince of Peace. Speaking after Armistice Day at the Business Men's Luncheon organized by the London Missionary Society, at the Memorial Hall, London, the Canon gave a blistering arraignment of armed conflict which will not soon be forgotten by those who heard it.

"Gone is the glory of war," he cried. "Gone is its appeal to self-sacrifice. *The nations exploit the idealism of youth, and there is no devilry worse than that.* War is irreconcilable with the Christian religion. It is atheism. In the last war ten millions of the manhood of the nations were slaughtered,—that is, the population of 40 towns of 250,000 inhabitants. Besides all the wounded, the widowed, the orphaned, 2,000,000 Greeks, Armenians and Jews were massacred in cold blood. The cost was sixty to seventy thousand millions of pounds. And yet we wonder at the world's poverty, due not only to the destruction of wealth but to the breaking of confidence upon which all trade depends.

"Each nation declares it entered the war under necessity. The necessity grew out of the ranging of man against man, of group against group, syndicate against syndicate, a competition which, carried beyond frontiers, inevitably means war. The only cure is the organization of modern civilization as a co-operative basis. You cannot say, 'Let there be peace' and go about your business. Today there are ten million more men under arms than in 1913. Peace is your business. This is the business of the Christian faith, and its business is not to defend but to attack. Christ has got to be explained in political terms. The League of Nations is the last hope. It is a kind of ensign of Christ, a rallying point. But it has no magic about it. Its efficacy depends on its being a League of the Holy Spirit. Through it, mankind must build up a world patriotism which will make an end of war."

CRITICISM—AND PRAYER

At the recent Church Assembly in Great Britain, reports our London Correspondent, the parsons—and particularly the country parsons—found an eloquent defender in Lord Wolmer, who said of them: "*They are more than the backbone of the Church; they are its entire framework.*" He went on to say that it mattered very little to the religious life of a Parish who the bishop is. What did matter was—*who and what kind of man was the parson.* He was expected to be "saintly, human, tactful, energetic, sympathetic, cheerful, genial, firm, brave, well-read and wise"; and 17,000 of them were required! And for all their toils, they received from some of their people only criticism. Ninety per cent of this, Lord Wolmer added, came from *individuals who do not lift a prayer to help.*

This is, to say the least, a timely observation. Parsons are human beings, and as such they need comfort, sympathy, spiritual fellowship—and probably some occasional constructive criticisms. But we have always maintained that *no member has the right to find fault with his pastor unless he has first prayed for him.* That sincere petition to the throne of grace will in itself enable him to understand more sympathetically the difficulty and delicacy of the minister's problems and will wing with true friendliness whatever suggestions he feels called upon to make. If the truth is spoken in love, the words of criticism are likely to be not wounding words but healing words. They will ease the pastor's burden, and not make his tasks more grievous to be borne. The Christmas season is a most excellent time to repent of the sin of ungracious fault-finding and that lack of appreciation which causes so many spiritual leaders to experience the travail of isolation and loneliness. What a wonderful thing it would be for the morale of the Church if all the people would hear and heed the Apostolic plea: "Brethren, pray for us, that the Word of the Lord may have free course and be glorified." Were that achieved in our Churches in all sincerity, we could safely promise that 1931 would be the most blessed year in our history.

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FOR THE LIBERAL ARTS COLLEGE

We have been much interested in reading the first issue of *The Liberal Arts College Bulletin*, which is to be published bi-monthly in the interests of the Liberal Arts College Movement. This magazine of 20 pages is not only informative but stimulating in its revelation of the place and needs of the smaller colleges in our American educational system and of the indispensable part they play in the program of the Church. There are between 400 and 500 small colleges in the United States, we are told, and more than 300 of these institutions are affiliated with religious denominations. About 175 institutions have already officially joined the Movement, which is designated to state the problem of the Liberal Arts College, to consider the relation of these institutions to higher education in our country, to set forth their needs so they may function more effectively, and to appeal for the financial resources which will enable them adequately to meet these needs.

On the list of colleges already in the Movement we note Catawba, Cedar Crest, Hood, Franklin and Marshall, and Ursinus. It is a pleasure also to note that Dr. George L. Omwake, President of Ursinus College, is Secretary of the Committee of Fifteen and of the Executive Committee, and Dr. Joseph H. Apple, President of Hood College, is Treasurer. The first issue of the *Bulletin* contains an illuminating historical account of the Movement from the facile pen of President Omwake. The MESSENGER bids godspeed to this promising undertaking in the interests of a *great cause*, to which so many of our choicest men and women are devoting their lives. Speaking of the spirit that pervaded the recent Conference in which the Movement was projected, Dr. Omwake said: "A mere narration of the facts gives no impression of the spirit that pervaded the conference. The delegates felt that they were the representatives of A GREAT CAUSE. In the Liberal Arts the culture of the ages loomed before them in a sort of radiant glory. Learn-

ing as the supreme intellectual achievement renewed its time-honored challenge, and the institutions of learning for which they stood inspired an unusual affection. The feeling expressed by the great Webster as he stood for the defense of his Alma Mater, filled the hearts of these men as they thought of the Liberal Arts Colleges in whose behalf they had come forth. Humanity in its highest interests was pleading its cause. Not alone the institutions of education but those of civil and religious life entered into the vision. Church and State, God and Country yielded alike the ideals, the hopes and the resolves which gave color and character to the deliberations of the conference. Never in a public meeting did prayer seem more natural and appropriate."

* * *

Don't forget Church Paper Day, December 14.

The Parables of Safed the Sage

A PARABLE OF THE MARCONIGRAM

I went down to the Sea in a Ship, and I did Business in Great Waters, and crossed to other lands. And when we were in Mid-ocean returning, I thought of Home and my Loved Ones. And as I went down to Lunch I stopped at the Office, and I wrote a short Message unto my Children and my grandchildren, and told them that I was Well, and on my homeward way, and I gave them the Probable date of my Arrival. And I paid no great sum, and pocketed my Change and went to Lunch.

And as I came back after Lunch, I was met by a Bellhop, with small brass buttons that reached from his chin almost to the floor, and he gave me a Macronigram. And I signed for it, and went my way reading it. And I had not thought possible that I should have mine answer so soon. But it was an answering message from the Daughter of Keturah, sending me the love of my children and grandchildren, and saying that they were all well and would meet me.

Now I considered that what had happened was this. After I had written my Message and gone down to lunch, the Officer had called a Bellhop, who had taken my message to the Top Deck. And the Marconi Operator had hailed another ship some hundreds of miles away and sent unto it my message. And that ship had hailed another, and sent the Message on to the Large Station on Cape Cod. And there it had been sent by wire nigh unto where my children were, and thence it has been sent on by Telephone. And the daughter of Keturah had telephoned the answer, and it had been sent by wire to Cape Cod, and thence hurled out over the waves, and transmitted from Ship to Ship and so to me. And all this had been done almost as quickly as if I had sent a message unto a near neighbor.

And I said, O my God, I live in a day of signs and wonders. I desire no greater Miracles than those which I witness and myself have a share in performing. What man could have believed a few years ago the things that I now see and hear?

And I said, O my God, if I can send out my messages over the trackless waves, and these messages can find their way over the waters and through the woods until they reach my Children and bring their answering word back to me with marvelous precision and in a time incredibly short, shall I ever permit myself to doubt that mine own Father in Heaven hath in his possession means of communication with His children, or that my Prayers go over the waters unheard or unheeded?

And I comforted myself in the thought that God hath at least as many ways of speaking unto His children, whether they be on land or sea, as I have of speaking to mine, yea, and of receiving an answer.

Messages of the Glad Christmastide

THE SPIRIT OF CHRISTMAS MUST BE THE SPIRIT OF HUMANITY

By David Lockart

Christmas is a splendid poem on which God has collaborated with all humanity. There is nothing more divine, nothing more human than Christmas. The picture of Christmas is complete; all the shadows are there, but also all the lights. Each age interprets and appropriates the message of Christmas after its own fashion. The message is for each one of us, however high or however low one may be placed. The message of Christmas is a message of hope, and this hope is the presentiment of eternal joy. This hope is not a mere adventuress, but the legitimate daughter of the truth. Sometimes we need to be converted to Christmas, to the message of Christmas. Let all turn to Christmas who have suffered most, who are most depressed, all who have closed their eyes so as not to see what the world has to show of the base and repellant. Let him come who despairs of his neighbor, always deceitful, always hypocritical. Let him come who despairs of himself and cannot look back on his past without seeing that which fills his soul with shame. Let all come who, far from thinking that they are children of God, are as if struggling with mortal dust, those who are bowing over tombs, those who feel themselves perishing, agonizing, dying. Those who are brothers in humanity and most discouraged. They who look up to the height and sustain their confidence in spite of the assaults of all must come. Come, all, to have fellowship together—in this misery and in hope alike, in darkness and in light.

Christmas is the eternal which enters into the ephemeral. Christmas is the ephemeral ascending into the eternal. It is essential that the mind should realize the immense verities included in this symbol of a wonderful and luminous artlessness. Yes, in this gracious emblem, which sets children laughing and their elders pondering, which opens all hearts, there is more wisdom, more of teaching, more of truth than in all the glories which man can explore on earth. The glories which Christmas proclaims are those which no one ever will explore; they are those of the infinities. Never shall we be able to exhaust the pure well-spring of the living truths which are in Christmas. Notwithstanding its darkness, its shadows, its miseries, life is still good, for God made it. That is the good news, that is the message which should lift up our hearts.

We must conform to the spirit of Christmas. Let the mind be filled with truth. Christmas is popular, it is beautiful, it is gracious and infinitely human. The spirit of Christmas can never fail. The Child-Saviour in the manger pleads the cause of life, the cause of God, the cause of the unfortunate, the cause of the oppressed, the cause of woman, the cause of the child, the cause of the shepherds, all good causes. And the angels of God in heaven sing a canticle of beauty, of splendor, and of harmony; because, if all the lost little children cease suffering to the Father, the Child, of whom Christmas celebrates the birth, is a source of joy to the heart of God Himself. If the message of Christmas enters into your soul, your home, the ancient word of the prophet will be fulfilled, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

Myerstown, Pa.



THE CHRISTMAS SPIRIT

By Calvin M. DeLong

In Dickens' "Christmas Carol" Scrooge's nephew says, "I have always thought of Christmas time as a good time; a kind, forgiving, charitable time; the only time I know of in the long calendar of the year when men and women seem by common consent to open their shut-up hearts freely . . . and I say God bless it." We heartily applaud this sentiment and thank God for this blessed season when heaven touches the earth.

Whence came the beautiful Christmas spirit and what is it? It was born at Bethlehem. It is the spirit of God Himself revealed to us through the Christ-Child; the spirit of love, of good-will, of sacrifice. Christmas is more than a day or a season; it is Christ incarnate in human hearts. He who enters into the real spirit of Christmas feels the heart beat of God in his soul.

In no way can we better commemorate God's unspeakable gift to the world than by giving expression to the Christ spirit in us. We may become channels through which eternal love and goodness will flow into human hearts. We can make little children happy. We can radiate kindness, gentleness and good-will. Not only can we respond cheerfully, according to our ability, to the many worthy appeals that come to us during this holy season, but we can also seek out those who especially need our help, sympathy and encouragement—the poor, the hungry, the unfortunate.

What an opportunity to give expression to the real Christmas spirit in this year 1930! Because of existing economic conditions, many are in distress. There are those, who for months have not been able to find work to support themselves and their families. We hear of hungry, undernourished, poorly clothed school children. Today one sees anxiety written on some faces. In planning for our observance of Christmas, we will not forget these. By ministering to them and doing our part to make them happy we shall find true Christmas joy.

Since Christmas is not so much a day as it is a spirit in our hearts, we should not confine its observance to a season. Christmas lays upon us a far greater duty than the bestowal of a few benefactions upon the needy. It demands justice to the unfortunate and a fair chance to share in the blessings, joys and comforts of life. It is almost inconceivable that in a country in which there is an abundance of all good things there should be recurring

periods of so much want and distress. To what extent is this due to our disregard of Christ and our lack of good-will?

Henry Van Dyke says: "There is a better thing than the observance of Christmas Day; and that is keeping Christmas." The great lesson that comes to us in this year 1930 is, that we should keep it not only for a day, but always. The world needs the Christmas spirit. Here lies the supreme task of the Church. What will save the world is not only the birth of Christ at Bethlehem, but His birth in human hearts. Christ must become incarnate in men and women today.

One of the spirits that visited old Scrooge in Dickens' "Christmas Carol" was "The Ghost of Christmas Yet to Come." So we have a vision of a Christmas yet to be; for Christmas is a prophetic day. Christ in men's hearts will give us a new world, a world from which will be banished all unkindness and selfishness, a world in which love and good will reign supreme, a world transformed into the kingdom of heaven by the Christmas spirit.

East Greenville, Pa.

THE SIGNIFICANCE OF CHRISTMAS

By Aaron R. Tosh

In Matthew 2:1 we read that wise men from the East came to Jerusalem to find a King of Jews: "We have seen His star in the East and are come to worship Him. Where is He?" Herod and all those in Jerusalem were troubled because they did not know. Is it not interesting that the earnest seekers and humble shepherds were the ones who found Him first?

As it was then, is now, and ever shall be, the ones who hunger after righteousness and the poor in spirit shall come into the knowledge of the Most High.

Do you notice, they sought for a King. There are many today who love to think of Jesus as a great Teacher and call the rule of life He enunciated as "golden." His parables are unsurpassed, and the evidence of His powers of healing proclaim Him a unique personality; but like the masses of the first century they insist, "We will not have this man rule over us." Jesus is a King. He was born to command. "Ye are My disciples if ye do what I command you." Jesus is not the final authority for many today. Things must be submitted to the bar of reason or they will not accept. With others it is the enlightened conscience of the group. With others it is the dictum of science. But Jesus will brook no rivals. "Verily, I say unto you, I am the way of life, I am the light of the world"; not Eddington, Einstein, or even Wieman, splendid as these men are in their respective fields. One reason we are in confusion and trouble in the Church is because like the Greeks we are always after some new thing. Where is the King? Do you know? Do I? There are seekers today who want to know.

Let us now go unto Bethlehem and see this thing which has come to pass. We see a Baby; how helpless; how pure; how poor! From the time of Constantine until now the Church has allied itself with special privilege; "my strength is made perfect in weakness," not in power, wealth, or wisdom of the world; if we heeded that, the world could have saved itself long ago. Bethlehem again teaches us that a Savior has come in the presence of a little Child that the world might learn again that "it is not by might, or by power, but by My Spirit, saith the Lord of Hosts."

Philadelphia, Pa.

CHRISTMAS IS A SPIRIT

By Edward O. Keen, D.D.

Since a very early period in the history of the Christian Church the 25th day of December has been celebrated as Christmas in observance of the anniversary of the birth of Jesus. At first there was a difference of date, the Western Church observing the 25th of December and the Eastern Church the 6th of January. But since the fourth century the 25th day of December has been universally observed.

Christmas, however, is more than a day in the year, a date in the calendar. Christmas is essentially a spirit, an attitude of mind, a state of heart, a trend of life.

Christmas is the spirit of joy. "Good tidings of great joy" was the message of the angel on that first Christmas morning. Christmas is the great joy day of the calendar, the gladdest, happiest day in all the year. Everybody is happy at Christmas time. God wants His children to be happy. Joy is a Christian virtue. It is one of the fruits of the Spirit. The Apostle Paul mentions it second among the fruits of the Spirit, second only to love. Jesus was the happiest man who has ever lived and it was His wish that all His friends should be as happy as He. In His last great heart-to-heart talk with His own He expressed the hope that His joy might remain in them and that their joy might be full.

Christmas is the spirit of peace. It is the promise of "peace on earth." The Holy Child in the manger is the herald of the new and better day when in the souls of men there shall be that sweet peace which the world can neither give nor take away, when men shall dwell together, keeping the unity of the Spirit in the bond of peace, and when nations shall no more go to war but the whole world shall become one great brotherhood.

Christmas is the spirit of good-will. "Peace on earth among men of good-will" the celestial choir sang. There can be assurance of joy and peace only among men of good-will. The heart of love is the home of abiding joy and peace. Love, active good-will, is the priceless gift of Christmas.

"Love came down on Christsmas,
Love all lovely, Love divine;
Love was born at Christmas,
Stars and angels gave the sign."

The Spirit of Joy. The Spirit of Peace. The Spirit of Good-will. These were first in the heart of the eternal God. They became manifest in the heart and life of the Christ. They continue to manifest themselves in the hearts and lives of the real friends and true followers of Him whose birth we celebrate on Christmas day.

York, Pa.

A CHRISTMAS WISH

(Suggested by the question, "What do you want for Christmas?")

By Paul W. Yoh

"Heap on more wood!—the wind is chill;
But let it whistle as it will,
We'll keep our Christmas merry still. . . .

The fire, with well-dried logs supplied,
Went roaring up the chimney wide; . . ."

Christmas is the festival of the fireside. At least so it has come to be in those lands where December finds King Winter enthroned. For many of us Christmas cannot be disassociated from snappy air, snow flurries, and snug fireplaces.

More so than the heavily laden festive board itself, the hearth has come to be the central and the common meeting ground on Christmas Day. And though we hasten happily at early dawn to Church to greet the Christ Child on His natal day with joyous carols, we hasten eagerly back again to the warmth and the shelter of home. And though we cherish the surprise

and the satisfaction of receiving some personal gift, our joy is not complete until surprise and satisfaction have been registered over their gifts by the other members of the household. And though the center of interest for young and old is intense for a time upon the gorgeously appareled Christmas tree, this shortly gives place to that feeling of utter contentment as we abandon ourselves to the comforts of complete congeniality in the circle of the family by the hearthstone.

This, then, is our answer to the question now prevalent: "What do you want for Christmas?"

We want just to be home. We need to sit down by the hearthstone with our loved ones. We yearn for unexpected letters from those who are dear to us, but who have left the family circle. We want to clasp the hands by our side when hallowed moments recall "the touch of a vanished hand, and the sound of a voice that is still." We desire the happiness of our children and of our children's children. We wish everyone everywhere comfort and happiness by his own fireside.

These longings, these yearnings are inseparable accompaniments of our Christmas-tide. Nor are they wholly impossible of fulfillment.

The circle round the hearth is warmed because the fire is fed;

Add fuel fresh to feed the flame and coals full soon glow red;

But stay the hand, refuse it food,—both flame and glow are fled.

Milton, Pa.

A CHRISTMAS MEDITATION

By Wayne H. Bowers

The simple and majestic account given in the Gospel of Luke, telling of the birth of Jesus Christ, begins with an almost casual reference to the foremost political personage of that age, Caesar Augustus. Nothing is said either for or against the great founder of the Roman Empire. One statement of fact is made, namely, that he decreed that the entire inhabited world

be enrolled, for purposes of taxation. Nothing further is needed, to indicate that he was a personage of first importance in world power.

At the same time one feels quite clearly, while reading the narrative, that for the purpose of transferring Mary the mother of Jesus from Nazareth, her customary home, to Bethlehem, the city which prophecy had indicated as the birthplace of the Christ, God's providential hand laid hold on Caesar Augustus as a convenient agent for carrying out the divine will.

In other words, it was just as simple a matter for God to make use of the world's foremost political figure in carrying out the details of His great plan of salvation, as it was for Him to make use of the humblest shepherd of the hills about Bethlehem to swell the chorus of praise before the heavenly Child.

What a striking commentary on the omnipotence of God and on the ease with which He maketh all things and all persons subservient to His gracious designs! Whoever is needed will be used, quite regardless of his rank, of whether he wishes to be used for the glory of God, or even of whether he has the slightest idea that he is being used by Him to Whom he owes his life and being.

And what a lesson, at the same time, on the desirability and the privilege of offering ourselves as willing helpers, to be used in any way whatever, to welcome the royal Child and to aid in establishing His kingdom upon earth! Far better to be engaged in such tasks, however humbly, than to enjoy even such high earthly preferment as fell to the lot of Caesar Augustus, or any other similar potentate.

And just as surely as every human being, at that time, obeyed the voice of Caesar and went to be enrolled, just so surely will we all obey the voice of a greater than Caesar, who has decreed that according as each one welcomes or rejects the Babe of Bethlehem, so will he be enrolled, in the books of heaven, to all eternity!

Woodstock, Va.



THE CHILD OF CHRISTMAS

By Arthur Y. Holter

At this season of the year our hearts and minds are focused upon Him Whom the Scripture tells us the shepherds found as a "Babe lying in a manger." As we kneel before the Child of Christmas, what ought we to see?

The Child is an Object of Wonder. Were all the angels of heaven transformed into the most insignificant insects, that would be a mystery; but it could never be comparable to the amazing fact of God manifest in the flesh. Think of the Everlasting Father becoming a little Child! Of Him Who thunders in the heavens weeping in the manger! Of Him Who is clothed with light as a garment, wrapt in swaddling clothes! Ah, let us go to Bethlehem, too, and see the Child of Christmas.

The Child is an Object of Joy. In Him are all the promises of mercy fulfilled. He is the Seed of the Woman, Abraham's Sacrifice, Jacob's Shiloh, Noah's Ark, Moses' Brazen Serpent, Solomon's Temple, Isaiah's Immanuel, Jeremiah's King, Ezekiel's Shepherd, Daniel's Son of Man, Zechariah's Branch, Micah's Ruler of Israel, Haggai's Desire of all Nations and Malachi's Angel of the Covenant. He is the Sun of Righteousness in the firmament of revelation. Let us rejoice in the wonders of His incarnation, the holiness of His life, the efficacy of His death, the sufficiency of His atonement, the power of His resurrection, the prevalence of His intercession, the triumph of His grace, and the glory of His return.

The Child is an Object of Love. Everything connected with our Saviour should excite our admiration and call forth our deepest esteem. The Infinite dignity, the Mediatorial excellence, the glorious undertaking, the unparalleled sufferings, and the sacrificial surrender of the Child of Christmas demand our love. If we withhold it, the very stones will cry out against us.

The Child is an Object of Faith. We are called upon to behold Him, not as unconcerned spectators nor as self-righteous religionists, but as those who kneel and cry:

"O Holy Child of Bethlehem,
Descend on us, we pray;
Cast out our sin and enter in;
Be born in us today."

Philadelphia, Pa.

TRANSFIGURATIONS

By Edward O. Butkofsky

"And suddenly there was with the angels a multitude—" Luke 2:13.

In the Bible there are many strange events: On the mountain the Master's countenance was altered, Moses and Elijah appeared. After the Ascension the two men in white apparel appeared to the disciples. In the fiery furnace with Daniel and his companions appeared a fourth one, in aspect like a son of the gods. At the dedication of Solomon's Temple the house was filled with a cloud. At Pentecost there were parted tongues as of fire.

There are many ways of interpreting these events. One way is to look upon them as transfigurations. Doing this we

can find in them a company of Christmas angels. Pentecost was a transfiguration of weakness. The disciples came away from there with great strength. The mountain top experience was a transfiguration of doubt for Peter, James and John. They went away with the assurance that history as represented by Moses and Elijah was back of their Messiah. The fiery furnace was a transfiguration of fear. To three men determined to live by the Highest came courage and endurance in an aspect that was Divine.

The angel in the Christmas story represents a transfiguration of loneliness. Out of the meditations of that lonely night-watch came the presence of a multitude of the heavenly host. To the disciples, very lonely, after the Ascension, came two men in white apparel assuring the disciples of the eternal friendship of Jesus. Elijah felt that he alone was left of the loyal. But on the mountain there was a transfiguration of his loneliness. He went away to find seven thousand friends.

Christmas ought to give us as it did the shepherds a sense of companionship which is not only comforting but also challenging. The two men in white apparel challenged the disciples: "Why stand ye—" The still small voice said to Elijah, "Go—return—" The appearance of the "multitude" moved the shepherds, "Let us go now—" they said.

As Christians we are in the tradition of heroes who had faith to "Go," we are part of a vast company whose fellowship is inspired by the challenge, "GO, make peace on earth, good-will among men."

A Challenge of the Present Hour to the Church

By BISHOP WILLIAM F. McDOWELL, Chairman of the Washington Committee of the Federal Council of Churches

(An address of welcome delivered at the opening session of the annual meeting of the Executive Committee of the Federal Council of Churches, held in Washington, D. C., December 2nd and 3rd)

The Protestant Churches in the Capital welcome the Federal Council of the Churches of Christ to the Capital. At the same time we welcome the return of Congress and pray that the coming of both bodies may be in the name of the Lord. Each has a vital relation to the Kingdom of Christ. The relations are not the same but each is vital. If either fails the Kingdom will suffer. If either is controlled by small politics or devotes itself to small policies or is governed by small ideals the world will be worse off. And the world does not need to be any worse off than it now is. The call of the hour yonder under the dome and here in the Church where Lincoln worshipped is for statesmanship equal to any the Church or State has seen in the centuries.

The Federal Council seems especially called just now to make a richer, fuller contribution of what may be called spiritual statesmanship than it has ever made. We can depend upon Congress for certain things, certain very noble things. I am not of those who think or speak flippantly of Congress, but we cannot depend upon Congress for the things that make the very life of the Churches of Christ. However, much as we desire it we can hardly expect Congress to be as concerned to know the perfect will of Christ for today and to identify itself with Him in His purposes and plans as the Churches of Christ must. We are very likely to see the duties of Congress more clearly than we see our own, and to be more aware of the faults and shortcomings of Congress than of our own. But a clear vision of other people's duties is not the largest achievement of a body like ours. So that I think our supreme concern here this week is not what Congress shall hear and heed from us

but what we shall hear and heed from the living Christ whose name we bear.

It is the natural fate of a body like ours to become absorbed in its policies and its activities, sometimes even to develop its chief assurance and affirmations in realms somewhat apart from its own true center. We are too prone to try to handle the significant affairs of the day with hands that are both withered. The Churches of Christ

can easily consume themselves on the secondary though highly useful interests and neglect the first things of life and the Kingdom. Life itself runs down, like a watch, being useful and doing its duty. It needs over and again to be brought face to face with its standards, to be renewed by fresh contact with its real sources of power, to see whether it is off the key. Or to speak with immediate and direct words: Life needs evermore closer contact with God, clearer wisdom from God, a deeper fellowship with God, and a wider understanding of God. We are coming here as Churches of Christ in America but both America and the Churches have all too meager and shallow a life in God. The anniversary of Pentecost passed over us and through us all too superficially. It has not left upon the Churches or their sons and daughters a mark that will be talked of through the years as that early experience did when the Church was young.

We may make here this week great affirmations upon many subjects. We ought to make them upon such themes as world peace, world morals, liberty under law, human life and human relations. But we shall miss our high calling unless we chiefly make mighty affirmations in the realms of religious life and experience, the will of God for human character and society, the redemption of life from evil by Jesus Christ and the filling and irradiating of life by the Holy Spirit. In these realms we can speak with authority, in these realms as nowhere else, here as no one else can or will. These are the gates that we can open and none can shut. And we are not opening any gates unless we are opening these.

I must speak frankly, my dear brethren.

PRECIOUS GIFTS

Babe of the lowly crib and manger bed,
Borne of the love divine in Mary's soul,
The Wise Men came from far to bring Thee gold
And rarest gifts of earth before Thee spread.
And fain would we, Thy faithful worshippers,
On frontlets bold Thy radiant name inscribe,
And pray that Thou shouldest be our burden light,
Sanctified and holy as Thy mother's.
We too, adoring, at Thy feet our gifts
Would bring; our gold is not of mineral kind;
It is the gold of character refined;
Our frankincense—the words of each who lifts
His voice in fervent, consecrated prayer;
Our myrrh—the ointment of true faith and rare!

—Herman J. Naftzinger.

Hegins, Pa.

I believe the world wants from us, expects from us, needs from us, deserves from us a great word from God, the God of our Lord Jesus Christ. "Tis God of whom our lives are scant." Here is where American life is breaking. "God is not in all our thoughts." We are not seeking to make America a disciple of Christ, to swear it to Him by a new sacrament of baptism, to lead it to observe all the things that He commands. I am not sure that the early Christians out-thought the world on every subject, but they did out-think it as to the meaning of God in human life. They

had seen the face of God in Jesus Christ and had not died but lived. They saw the life that was the light of men. And I can see no way out for us except God's way as shown in Jesus Christ. If we take for granted that the American mind and the mind of Christ are hopelessly incompatible and that we need not seek to make them one, then all our ideals as Churches of Christ are changed if not lost.

Members of the Federal Council, we are glad you are here. We want to feel your influence, to read and approve what you may say in resolution and speech. But I

speak for this, your capital, when I say that chiefly we want to remember when you have gone that new heavens opened while you were here, that we saw you sitting together in heavenly things in Christ Jesus, that we saw Him sitting in your midst with a new light upon His face. We would like to remember that we heard a new sound as of a rushing mighty wind, that we saw cloven tongues like as of fire and that with a new human understanding we heard again of the living God.

An All-Sufficient Gospel

(This ringing declaration of faith, unanimously adopted by the Executive Committee of the Federal Council of the Churches of Christ in America, at Washington, D. C., Dec. 3, deserves a place in the Christmas Number of the MESSENGER)

We, the members of the EXECUTIVE COMMITTEE of the Federal Council of the Churches of Christ in America, are moved to send to our constituent bodies a message which embodies our profound conviction as to the duty of the hour in the realm of religion.

It cannot be denied that in some quarters the old passionate longing to win the people to the personal choice of Jesus Christ has largely disappeared. Having lost the thrill of the gospel message, they have become content to put a program in its place. If men have outgrown the old convictions, they have not outgrown the old need of them. A false psychology is asserting that the sense of sin has disappeared. So that since there is nothing to be saved from, and nothing to be saved to, the need of a Saviour has passed away and the old appeal to conscience, which used to move men to seek the pardon and peace of a forgiving God, has become an anachronism, and the Savior's words, "Ye must be born again," have lost their compelling force.

Against all this we make our solemn protest. Sin has not lost its damning power and it is the most ubiquitous thing in human life. There is only one power which can overcome and conquer it. It is His power whose name was called Jesus, for He should save His people from their sins, and who said of Himself, "And I, if I be lifted up, will draw all men unto Me." To know Him is life eternal. How are we to gain that knowledge? Jesus

OH HOLY STAR!

Oh Holy Star, shine out tonight,
As on that Christmas long ago;
Send forth Thy radiant rays of
light
Pregnant with promise for the world
below.

Deep, deep into the hearts of men
Of every country, every clime,
Send Thy rich rays of hope, and then
Kindle the fires of Peace sublime.

Burn out each jealous, thieving
thought
Of selfishness and greedy gain,
Of malice, hatred, and contempt,
Let Love, and Love alone, now reign.

Stir in each breast the one desire
To live as loving brothers should—
Then will the Father smile to see
War overthrown by BROTHER-
HOOD!

Grace H. Poffenberger.

Himself said that the only way to discover Him was by the Holy Spirit. It is through Him alone—the Spirit of Truth—that Christ is revealed. The religion which Jesus came to bring is not a thing to be argued about; it is a life to be experienced. Faith in the God of love inspires the life of love.

We have recently observed the nineteen-hundredth anniversary of the first Pentecost. That observance has by no means been a failure. In many of our communions a new inspiration has come to ministers and people with larger gatherings into the Church. And all are rejoicing that the same Power which brought the first Pentecost has brought a Pentecost to them. If others have not felt that Spirit, it is because they did not claim it. Pentecosts are bending low and all men may have them who are willing to pay the price.

Let the Church go on to the same victories which marked the first century after Pentecost, when Rome herself yielded to a power which she did not understand and could not overthrow. The same grace which conquered the voluptuary in Caesar's time will conquer the same spirit today.

Shall we not hear from all our pulpits the same thrilling affirmation which fell from the Apostle's lips, "I am determined not to know anything among you save Jesus Christ and Him crucified!"

To those who clamor for a religion up-to-date, we offer a dateless religion—the same yesterday, today and tomorrow—and for the vagaries of a godless speculation, His message who said, "The words that I speak unto you they are spirit and they are life." There is but one remedy for all the world's maladies. It is found in Him who was the son of Mary and is the Son of God!

Britannia: She Who Hesitates

By DEVERE ALLEN

(One of our keenest American journalists contributes to the MESSENGER a rewarding interpretation of the situation in London today)

It is indeed a harassed world, wallowing in its own mistakes, going through a time of travail from which no single country is exempt. But among the nations, none is more torn with indecision, none faced by more important choices, none within which leadership is more fraught with opportunity or peril, than Great Britain. And there are few things more important to world peace than a sympathetic understanding, on our side of the Atlantic, of her multitudinous problems.

Is there trade depression in America? There has been trade depression in England ever since the war. Are the plain people of the States fearful of the winter, not knowing how many weeks before the army of the unemployed is swelled by greater waves of raw recruits? England has had its army of workless workers for a decade, piling up and up till it seems amazing that the economic life of the "tight little isle" has not been utterly disrupted. Are there political uncertainties and divisions in the U. S. A. over Prohibition, foreign policy, disarmament?

In all save Prohibition, England is split not once but several ways. Into the Briton's mind has crept a suspicion that the last-resort fatalism of a successful "muddling through" may have grown less magical amid the stern post-war realities.

Nevertheless, whatever the historical ethics of the case may be, Britain's voice is still a world-wide voice, and when it speaks a million million listen. At the present time, it is speaking very faintly, with a faintness less of weakness than of all-pervasive doubt. Through the whole social fabric runs the same strain of perplexed, even bewildered, groping after tangible solutions.

Who could have foreseen that Britain, historic center of free trade, would be the scene of a long-drawn battle for high tariffs? On free trade, England has grown great; on free trade, she has recovered from a dozen serious economic emergencies; the name of Bright and Cobden have been revered not only by free traders of the propagandist school, but of politicians even in the ranks of the Conserva-

tives. But today, the rest of the world settles back defensively, and sometimes sullenly, behind high tariff walls. The United States demands payment of its war debts and at the same time adopts a tariff measure increasing enormously the task of paying back those debts. Thus in England a Protectionist campaign has swept the cautious Stanley Baldwin so nearly into the ranks of the out-and-out "food taxers" that his leadership is all but dependent upon acceding to their wishes.

Even within the Labor Party, despite Mr. Snowden's adamant front for strict free trade, a formidable revolt is under way which emanates from the huge trade unions, and which possesses for its mouth-piece Sir Oswald Mosley, a young man of great brilliance, ample means, persuasive eloquence, and a faith in tariffs as "insulation from the shock of world conditions." The next election, whatever be its superficial aspects, will most certainly be fought around this issue; and the Liberal Party, which is today chiefly Mr. Lloyd George, and which is most definitely free trade of

all three, is a rapidly declining force in national affairs. Whatever one's views about protective tariffs generally, he should not fail to consider their international influence, their effect on world peace, their inevitable result in augmented nationalism the world around.

England, too, is a country custom made. The atmosphere of bygone centuries is dominant far more than in many a less developed land. Through the whole nation runs a note of conflict, conflict between old ways and new, old ideals and new values, expressing itself as often as not in conflicts between the older and newer generations. Is it business? The meetings of boards ring with the challenges of young men to the unchanging ways of the elders. Is it religion? Vastly more than in the States is the younger generation voicing its impatience—usually, in fact, an emotion more accurately labeled as disgust—at “the dominance of old beliefs.” Is it political life? The meetings of the Conservative Party are rough and tumble affairs, and the cry is often heard that it is time to get rid of “the old gang.” The ranks of the Liberal Party are a bit more harmonious as far as youth and age is a criterion; but chiefly because they count for less and are a weak Third Party. The Socialist cause is not one cause but two, characterized by an intense and sometimes acrimonious struggle between “the Elder Statesmen” and the young men of the Independent Labor Party, who are aghast at what they consider the compromises of their leaders.

The political situation—there will always be a political situation in the British Isles—is, however, far more than a battle of youth and age. Every one of the three parties is rent asunder, though they are still forced by circumstances and the possibility of a general election in the spring to keep up an appearance of unity. Mr. Hoover may sometimes feel that he does not have the easiest time in trying to drive a team with so many restless war horses in it; but his worst tribulations in the next two years will be like the Prime Minister's everyday diet. Recently, also, Mr. Baldwin was given a party vote of confidence, but more than twenty per cent of his supposed supporters turned against him, and the by-election at South Paddington made his own candidate seem ridiculous, while the nationalistic Beaverbrook, insurgent and unrepentant advocate of higher and higher tariffs, saw his picked man win. I do not desire to appear unduly cynical; but I venture to believe that something more than the public excuse of “patriotism” and an unwillingness to precipitate a general election while the India Round Table Conference is under way, is holding back the Conservative Party from an overly militant demeanour.

Within the Liberal ranks, while Mr. Lloyd George still holds the reins, at least forty prominent Liberals do not hesitate to vote with Labor against his comrades or against Labor likewise, when they choose. It is a humiliating thing for the Liberals to serve as Labor's flunky in the House; but they know well that if an election were held tomorrow, the result would be a Conservative victory, and the Liberal Party would be obsolete whereas now it is but obsolescent. And while outwardly Labor, torn as it is, seems most united, no political observer in England would be surprised to see by spring, when the unemployment figures have mounted higher, as they most assuredly will, a Ministerial defeat followed by a Conservative Government and a strong Labor Opposition led by more venturesome and less wavering spirits. For it is a solemn truth—and I say it as one who has been a MacDonald partisan—that the present Government is feeble and uncertain, matching very little in performance the noble utterances of the Prime Minister from the rostrum; and even when every allowance is made for the extraordinary difficulties the Cabinet

has faced, there is reason why so much of the Labor movement throughout the country believes it has been “let down.”

The crux of the matter is, of course, the unemployment situation. To her credit be it said that England did not sit down and leave the relief of her jobless workers merely to chance charity. The Government with MacDonald, the same as the Government with Stanley Baldwin, stood behind the dole. And the dole, be it understood, is not charity. While it comes largely out of the Government, it comes also in part from the contributions of employers and the payments of workers into a special fund. This is often sadly misrepresented in the States. It is an investment against starvation, crime, degeneration, despair, and even revolution.

O LOWLY BAND OF SHEPHERDS THREE

O lowly band of shepherds three,
Beneath the star-lit sky;
Upon thy desert journey's end
The Manger Babe doth lie;
Bright, radiant star-light gleameth
O'er sands through veiled night;
While all adoring sons of earth
Are led by thee tonight.

To Christ the son of Mary
Thy faithfulness hath led;
While loving hands the Holy Child,
In manger bed, caress.
The joyful song of worshippers
Rings softly through the stall;
Till angel choirs swell the strain,
“Peace on the earth to all.”

How valiantly, how valiantly,
The wise men conquered night!
So human hearts make twinkling
stars
Their beams of heavenly Light.
No veil may hide His presence
Nor in this world of woe,
Where men mock heavenly treasures,
E'er will He treat them so.

O holy town of Bethlehem,
Prepare to greet us now;
With hearts so light, we claim the
right
To make a sacred vow;
To Christ our new-born Heavenly
King—
Like that immortal band—
Our praise we sing, our gifts we
bring,
With heart and soul and hand.
—Herman J. Naftzinger.
Hegins, Pa.

It is not, however, a far-sighted policy on unemployment. Mr. MacDonald appears to have made Mr. Hoover's error in promising too much, and now he too is the victim of world economic collapse for which he is not personally much responsible. But the man on the street does not consider that unemployment is acute in “prosperous” America; that the wide world is failing to cope with its most excruciating problem. He sees that the number of unemployed has doubled since the MacDonald regime went into office. And he is right, essentially, in feeling critical. For it is freely admitted by all hands, when they are off the public platform, that Mr. J. H. Thomas made a mess of his job of getting more jobs, and as a matter of fact he has been punished by failure to be re-elected to his party's Executive Committee. Apart from the unemployment of the last year, due to world depression, scant relief has been found for the old unemployment or that which is due to new machines. What is more dismal, there is a widespread feeling, not lessened by the honest criticism of labor people within the ranks, that the present Government

even now is without an unemployment policy.

The chief trouble is that the Labor Party is a Socialist Party, capable of putting to work with some effectiveness its Socialist projects; but since it lacks a majority vote and is determined to stay in office (an egregious blunder) at any cost whatsoever, it is compelled to work through capitalist channels by capitalist methods toward the accomplishment of immediate purposes with which it is not at heart in sympathy. It is weakened, thus, I am persuaded, by a fundamental insincerity, to be rescued only if it sticks to its honest principles, win or lose, and lets itself be thrown out if that should come. If this should happen, it is the opinion of the writer, for what it may be worth, that more would be accomplished for world peace and social progress, as a powerful Opposition with a clean policy and program, than by a timid, ineffective gesturing with no power to do more than its opponents will permit.

No less uncertain is the country when it comes to matters of the Empire. The Imperial Conference revealed greatly divergent opinions among the constituent nations. Not only have there been divisive moves over questions of trade preference and tariffs, but on political and racial matters also. It will redound, in historical perspective, to the credit of the MacDonald Ministry, that at this juncture a great step was taken, all but inconspicuously, toward the transition from Empire to Commonwealth. For when the Irish Free State voiced the convictions of South Africa and other States within the Empire and said flatly that the crucial right to secede was not to be debated but to be taken for granted, not one whit of protest went up from the Government, though where it dared, the nationalist press became more than a mite astringent. It has further been the fixed policy of MacDonald to consult the Dominions before going ahead with major international commitments. It is on the racial side that deep antagonisms lie. General Hertzog's policy in Africa of denying equal social or even political rights to the natives, merely on grounds of color, basically has come into conflict with the Government's native policy as announced in the recent White Paper on East Africa, an enlightened document which need terrify only those who would have prejudice enthroned forever. But more will yet be heard of this matter, for neither afield nor at home are Britons at all agreed regarding the extension of equal rights to African natives.

On one score in particular the entire British people are to be admired. Explain it how you try, the fact remains, I am convinced, that among the masses there is a stronger humanitarian feeling than in the States. Rarely does one hear from the lips of a judge or the pen of an editor harsh demands for stern treatment of criminals. In fact, again and again within a few weeks I have noted cases of the utmost sympathy and lenience. There are great blocks of the British legal practice which many Americans would label soft and sentimental, from the London police who carry no guns or long billies, to judges who refuse to sentence rigorously even defiant youths but instead bend their energies toward salvage. Yet it is worth noting that in this country, long ravaged by unemployment, and possessing slums and mining villages that are the talk of the world for dire distressful living, prisons are being sold or broken up. In England and Wales, where the population has increased normally since 1913, the prison population has decreased from 18,000 to 11,000. Recently, when so-called “gorilla wrestling” was imported from New York, it aroused so great a protest that it had to be abandoned. And, whether Wet or Dry (and I assume my readers chiefly to be the latter) it is of interest to see that drunk-

eness declined last year in England by more than 3,600 cases.

It is plain to anyone that, despite the presence of jingoism and advocates of war and huge preparedness, the masses of the people are warm and deeply sincere in their advocacy of peace. The British peace movement is more widespread and more numerous, in proportion, than ours. An astonishing number of renowned clergymen have declared it their intention never to aid another war; Canon Donaldson of Westminster Abbey is one.

On the eve of Armistice Day the Churches' section of the No More War Movement—the organization of determined war resisters, or conscientious objectors—

drew 7,000 people to Royal Albert Hall for a great peace dedication service addressed by Dr. Frederick Norwood. Imagine that in the United States! And the societies which count among their members thousands fully as sincere, but who cannot bring themselves to take so drastic a position, are a power to be reckoned with in the formation of foreign policy. Nor do I think that any fair person will deny that the present Government, whatever be its faults, has contributed a spirit of co-operation to the deliberations at Geneva that have helped pave the way for peace progress which, at present, other nations than Great Britain are responsible for holding up. In signing the Optional Clause to the World Court, in pressing for land disarmament, and in numerous minor ways which concretely embody a peace-will, England's voice has counted worthily.

But peace can never be peace without justice. There sits on the doorstep of 10 Downing Street a problem which cuts into every moral question a modern people have to face. Verily, there are times when a fancied tail may wag a dog, biology to the contrary notwithstanding. And in the question of India, signalized by the Round Table Congress now under way, and by a revolt far off in the aroused sub-continent, lies an issue most momentous.

In a subsequent article, when developments have proceeded further, I shall discuss this problem in its world significance.

A Letter From London

By HUBERT W. PEET

NO ROOM

No room in the inn for the Mother and Babe;

Oh what a pitiful story!

Yet hark to the music the angels sing,

While a manger's flooded with glory.

No room for His children who wander and stray:

Oh, hard is the path and so cold!

But the Father of love bends down from above

And gathers them into His fold.

No room in the world for the poor and the lone:

But the Father of Jesus still lives!

And where'er there is need His angels will bring

The gifts which Our Father still gives.

No room e'en today for His prophets and seers:

But "Truth, crushed to earth, shall arise!"

And the future will reap the reward of their faith,

In triumph their songs rend the skies. M. D. T.

rica," he said. "They are basically those of the Inter-Racial Council Movement in America, and it is only on such lines of co-operation that racial problems are to be settled." The proposals are meeting with a very warm reception in all progressive quarters in this country.

Simon Report and Christianity

The first volume of the Report of Sir John Simon and his colleagues of the Indian Statutory Commission has become a "best seller," for it is a most admirable compendium of uncontested facts regarding India. It costs only 3 shillings (75 cents) and those on the other side of the Atlantic whose knowledge of India is perhaps mainly limited to Miss Mayo's book, should certainly read it. The commissioners pay a very warm tribute to the work of missionaries, irrespective of nationality. The Report says, "They were among the pioneers of education for the illiterate; they maintain some of the best medical institutions in the country; and their work among women and children, and for the depressed classes, is of special significance. Not the least admirable feature of their activities is that they have carried on their labors without offending the susceptibilities either of Moslem or Hindu, and have lived at peace and amity with their neighbors." In referring to the "untouchables" or depressed castes, the Report says: "The missions have done splendid work in giving them a new dignity and a new hope; and we must mention with admiration the efforts which we saw being made by the Salvation Army for some of the most degraded."

The Ministry of Women

Mr. Herbert Upward, editor of the "Church of England Newspaper," and a prominent member of the Anglican House of Laymen, is very outspoken regarding the "disappointing resolutions of the Lambeth Conference," concerning the Ministry of Women. "The bishops," he says, "manifest a distinct tendency to become reactionary. Facts of history as well as statements combined with pious platitudes have disappointed the hopes of those who longed for the Conference to make a bold advance along the path marked out by experience as suitable for modern conditions. The 1930 Report on Deaconesses is a visionless and inconsistent document marked by characteristic episcopal guilelessness which almost makes us despair of the bishops as thoughtful leaders. . . . To say that women, intellectually and spiritually equipped, and called by the Holy Spirit to serve God and their fellows in the most glorious service of all, shall not be allowed to exercise their ministry under the aegis of the Church, because of their sex, seems perilously near to Spirit."

TWO FESTIVALS

By Rollo de Caen

I went into the woods in springtime
And behold!

Each pine tree had decked itself
with candles—

Candles at the end of every twig,
Standing erect,

Delicate green candles aglow

With the joy of spring;

Candles that would not dwindle and
disappear

With their burning,

But wax more and more

With the passage of the days.

And I thought as I looked, how men
Deck out a tree at Christmas time

With tinsel and with candles,
And sings praise and thanks, giving

for a Birth

So many centuries ago, that made
Our rebirth possible:

So too the pine tree

Standing in the glad spring sunshine

In its out-stretched fingers bears
candles

Burning to the glory of God,

And lifts an ever-swelling hymn

Of grateful thanks for its

Resurrection.

The East African Report

Midway between the appearance of the two volumes on India have appeared two hardly less important Government papers concerning principles of government in East Africa. These are not only of immense importance to the British Empire, but they concern the whole world as laying down a policy based on Christian principles regarding race relations. After suggesting the appointment of a High Commissioner who would have responsibility for native affairs and public utilities in the Colony of Kenya, the Protectorate of Uganda and the Mandated Territory of Tanganyika, the Report states "an essential part of this policy would be the reference to Native Councils for their consideration of all proposals seriously or particularly affecting native interests." I discussed this Report with Dr. Alain Locke, of Howard University, Washington, D. C., on the morning of its appearance. Dr. Locke, as the first Negro Rhodes Scholar at Oxford, and Harvard and Berlin graduate, is not only qualified to speak as an outstanding member of the Negro race, but he has paid recently several visits to Europe for the purpose of studying the Mandate System of the American Foreign Policy Association. "The principles laid down in this Report if put into full practice are a Magna Charta for Af-

World-Wide Campaign for Disarmament

Already over 10,000 signatures have been affixed in this country to the International Disarmament Declaration, which is to be presented to the World Disarmament Conference of the League of Nations, due to be held next year. Organizers are aiming at a million signatures from Great Britain and the Continent, and willing co-operation of societies of all kinds makes this at all unattainable. The number of British men and women interested in the cause is growing rapidly. The Declaration is a simple statement of the facts of the case, and its significance. It is a call to arms, and so on, are all helping to secure signatures. In over 40 other countries, the Declaration is being collected. Encouraging reports have been received from the United States, Canada, Finland, Sweden, Czech-Slovakia, Holland, and Yugoslavia. In each case, the Declaration is being signed by men and women of all ages and of all professions.

The Place and Power of the Church Paper in the Christian Home

JOSEPH M. NEWGARD

(Second Prize Essay in Miller Prize Contest, 1930)

The Church Paper should hold foremost place in every Christian home, both as to material and position. But as we look into the Christian homes in our land, it is not very often that we find it in this enviable place. Many Christian homes have no Church Paper coming to them at all. And in many homes to which the Church Paper comes it is just "another of the many papers" coming to the home. In many homes I enter I never see the Church Paper, even though I know it goes into that home. It is not in evidence. And if someone should ask for it, it would be resurrected from a number of other papers and magazines.

Many reasons are given for this. While the Church Paper should have a conspicuous place in the home, where it can stare the members of the family, as well as visitors, in the face, it generally is relegated to some out-of-the-way place. Many housewives do not want their house or their library table "all cluttered up" with papers. If a magazine rack is in the home it is generally placed in some hidden corner. Things "must look nice for company." Well and good. Although I wonder if we are not sacrificing the influence of good literature too much to looks. At any rate, the Church Paper should be in a class by itself. It should not be grouped with other papers and magazines. An old Reformed minister once said that he needs three things for sermonizing, "The Bible, the 'Messenger,' and the weekly paper." Today one can no longer get along with this trio. But the Church Paper should still hold its place next to the Bible. The Church Paper is supposed to deal with the work and progress of Christ's Kingdom on earth, and as such the Christian home should place it alongside the Charter of the Christian Church.

Many Christian people do not seem to realize the importance of the Church Paper. The professional man would not think of getting along without his journal. The tradesman would be lost without his trade journal. Practically every secret order has its own official organ. These and many fraternal organizations generally include the price of their journal in their dues. Christian Science depends to a large extent on its literature for the dissemination of its principles. Even the element in the Presbyterian Church which has established the Westminster Theological Seminary at Philadelphia felt it necessary to have a paper to broadcast their views. No politician would think of getting along without the aid of the press. The farmer must have his farm journal, the poultryman his poultry journal, and so on. But the Christian can get along without the Church Paper. Of course the result is very evident. I am often amused at much of the criticism of the Church made by people in the Church and out of it; for invariably their criticism shows that they have not been following the history of the Church. They have not been reading the Church Paper.

Many excuses are made by Christian people with regard to the Church Paper. They are already getting so many papers that they have no time to read them, let alone adding the Church Paper to the list. Their attitude to the Church Paper shows their attitude to the Church. They are not interested in the work of the Church as a whole. They may be interested in their own local organization, but not in the work of the Kingdom. The matter is interrelated. Would the people read the Church Paper they would become interested in Kingdom work. Would they be interested in the work of Christ's Kingdom on earth they would want to read

the Church Paper. But their foremost interest is not in Christian work. This appears many times when even regular Church attendants have no worship in their own Church, or when they are away from home. They do not attend worship at any other Church. The excuses come from non-interest. From the same source comes the excuse that the Church Paper is too high in price. Less than five cents a copy! Surely there are few people who do not spend many times that amount during the year for things of less value. It is said that a man will put his money into that in which he is interested. And the trouble is that people are not interested in the work of the Church. Many people say that the Church Paper is not interesting. Possibly it might be made more interesting for the layman. But I also find that the people who are deeply interested in the work of the Kingdom are interested in the Church Paper.

In my own home the Church Paper held a very conspicuous and important place. I cannot remember the day when "The Reformed Church Messenger" was not always before me. In fact, the "Messenger" was a weekly visitor in my home before I appeared on the scene. In the old sitting room I can still see the old-time table on which all the magazines and papers which came to the house were placed. Of course there were only a few in those days—a semi-weekly from the county seat, sometimes one or two others, and the Church Paper. In fact, all mail was placed on that table to give every member of the family a chance to look at it. The newspaper would remain on the table until the next issue came. Circulars and such things of little importance soon were destroyed. Things of permanent value had a separate place to which they were soon put. But the "Messenger" would remain on that table for weeks. There were always from four to twelve copies there. At one end of the table there were a few books, including a Bible. At the other end were the papers and circulars. In the middle was the "Messenger" neatly piled up, with the last copy usually on top. Whenever you come to that table, that Church Paper would stare you in the face. When I started to public school I used to study at one end of that table. I would have the end where the newspaper usually was placed. Now it would be somewhere else on the table, but not on top of the Church Paper. That would be looking at you always. How often it would be picked up and something read in it just because it was so handy. Had it been some other place we would not have done it, and I would not have become so well acquainted with it. What more natural than to pick it up and read some editorial or article whenever we would have a few minutes' time when we came to that table.

I am sure that if the Church Paper would be placed in such a conspicuous place in our modern homes it would exert a wonderful influence. These are busy times, and people do not have the time or inclination to read long, heavy articles. But often, if the Church Paper lies handy, some one will pick it up for a few minutes and read in it. Then give the Church Paper a chance to do its work. Let it be on the library table beside the Bible, or on a magazine rack staring people squarely in the face. Or better still, let it be at a very handy place in the dining-room, so that if the housewife has to wait her meal she may pick it up. Or if the meal is not quite ready when the men come in, they may pick it up. Surprising how much will be read in this way.

The power and influence of the Church

Paper cannot be measured by the yard stick or the grocer's balance. But that its power is greater than we often realize cannot be disputed. I should like to refer to another experience of my life. As I said, very little literature came to our home. Nor were there any books for young people. But the "Messenger" had a page for "Home and Young Folks." I cannot remember how old I was when I began to read the stories on that page. But I do remember that I would await anxiously the coming of the "Messenger" in order to get that page. How eagerly I devoured those stories. As I grew older I turned to other pages of the paper and began reading things found therein. The time came when I read the editorials and the news items. Then later I read just about everything in the paper. Then came the time when I taught school and attended college and saw the Church paper only on Saturday and during the summer. That was in the day before rural free delivery mail routes. We used to get our mail at the same town where I attended college, four miles from home. One afternoon I got the mail, and among other things was the "Messenger." As I drove a horse it was my custom to read as soon as I got on the country road. On this particular day I opened the "Messenger" as soon as I was out of town. In that copy there was an article on the lack of ministers in the Reformed Church. The statement was made that seventy charges were without pastors. I read the article over a few times. Before I reached home I had decided that I might be one to help fill those vacant charges. Thus through the influence of the Church Paper was I led into the ministry. Not to my knowledge had anyone ever spoken to me about entering the ministry. I am certain that at the time I made my decision no one had talked to me about it. It was entirely due to the Church Paper.

I have also seen the influence of the Church Paper on other people. I remember an elder and his family in one of my charges who made good use of the Church Paper. They were interested in the work of the Church and they would eagerly read every bit of information with regard to the doings of the Church. They often would ask me about something which appeared in the Church Paper before I could find time to read it myself. I remember one time this elder came to me and said, in effect, the Home Mission Board is trying to pay off their debt, and he promised to help pay it off. The Church Paper had just come that day and I had read the article but a few hours before. No need of saying anything to him about helping the work of the Church. The Church Paper did that. Another elder often referred to the things which he had read in the Church Paper. I have found people who have followed eagerly the doings of a former pastor of theirs. I have heard Sunday School teachers and scholars referring to the treatise on the lesson in the Church Paper. Sometimes when I talk Church Paper to some one they will ask if the treatise on the Sunday School lesson is found in it, and whether it is good.

Today with our profuse literature, of all sorts and kinds, the Church Paper should head the list. It is often hard to make people believe this. Not long ago some one told me that she thought Church Papers were written too much for ministers. The reason she thought so might be due to the fact that the editors are generally ministers. If this is so we may see some reason why some homes do not give the Church Paper the place it should have. But with the proverbial tendency of the

press to distort the news, and their unwillingness to give much space to Church news, there is a decided place for the Church Paper. Every Christian home should realize the need and importance of having good, clean literature at the head of all the reading matter coming to the

home. And foremost should be the Church Paper. Besides, I cannot fully understand how Christian people can profess to be interested in the coming of the Kingdom on earth and not be willing to have the Church Paper come to the home and see that it is also read. I suppose Church

Papers could be made a lot better. But I also know that if their circulation would be larger they would become better. Every minister and every member of the Church should make it his business to see that the Church Paper becomes a greater influence and power in the Christian homes.

NEWS IN BRIEF

SEE HOW IT GROWS!

The Bowling Green Fund

Previously acknowledged, \$85. New contributions are: Mrs. J. C. Landes, \$5; C. E. Society, Bellefonte, Pa., \$5; Miss Mary Wetzel, \$5; Dr. J. Rauch Stein, \$5; The Ellen Gutelius Missionary Society, Harrisburg, Pa., \$10; Mrs. A. F. Rohrer, \$5; Ambrose M. Schmidt, \$5. Grand total, \$125.

The Christmas bells are beginning to ring and we want them to ring true and full on this fund before the Old Year departs. Don't you? Please send all cheeks to the Editor.

CHANGE OF ADDRESS

Rev. J. C. Glessner from Baghdad, Iraq, to care of American Mission, Kirkuk, Iraq.

The Reformed Church Reunion at Pen Mar Park for 1931 will be held on Thursday, July 23. Mark down this date for the 42nd Reunion.

The Rev. Herman F. Limbacher, Porterfield, Wis., died Nov. 21. We have received no further account of the homegoing of this pastor.

Word has been received at the Missionary Home in Lancaster that our missionaries, Rev. and Mrs. Henry K. Miller, expect to arrive about Dec. 15. The apartment will be ready to accord them a hearty welcome.

At the well-attended Advent service in Karmel Church, 72nd Street and Elmhurst Avenue, Rev. Wm. G. Weiss, pastor, on Dec. 7, the Editor of the "Messenger" brought the message. It is especially gratifying to see the large number of young folks attending this Church.

"If pastors want their work to be not only easier, but also more satisfying and effective in 1931, the best thing they can do is to induce more of their Church families to take and read the Church paper." This is the testimony of one of the most active men in the Eastern Synod.

Bethany Church, at Lawndale, Rev. Gustav A. Haack, pastor, held its Every-Member Canvass for the 1931 Budget on Sunday afternoon, Dec. 7, for which 11 teams of two members each were commissioned by the pastor. At the morning service, Dr. J. Rauch Stein presented the challenge of the Reformed Church to grateful and faithful stewardship.

The Editor wishes to call special attention to the first of a series of occasional articles by Dr. Devere Allen, the brilliant editor of "The World Tomorrow," who is in Europe surveying the world situation. The "Messenger" believes these articles will be most illuminating and we do not want our readers to miss them.

Dr. Boyd Edwards, headmaster of Mercersburg Academy, advises us that a Golden Rule Dinner was observed in the dining room of the Academy by the boys and instructors during Golden Rule Week. This was surely a fine example to set, and Dr. Edwards thinks it may net \$100 for underprivileged children.

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The Board of Ministerial Relief has just received an Annuity Bond of \$5,000 from a good friend of the cause; the 50th Memorial Fund of \$503.66, given by Immanuel Reformed Church, Alliance, Ohio, in loving memory of Rev. Jacob Peter Stahl, D. D.; and a reported bequest of about \$350 from Mrs. Elizabeth Von Blen, late of Upper Sandusky, Ohio.

St. John's Church, Milton, Pa., Rev. Paul W. Yoh, pastor. On Dec. 7 was Universal Bible Sunday and a special sermon on the Bible was given in the morning. The White Christmas service will be held on Dec. 21, at 6.30 P. M., and white gifts will be offered at the altar.

The 2nd annual School of Missions in St. Paul's Church, Buffalo, N. Y., Rev. John M. Peck, pastor, was held on 5 Wednesday evenings during the latter part of October and November. There were 3 classes and the subject studied was Home Missions. At the conclusion of the school many expressed surprise at the extent of our Home Missionary operations. The Fall series of 3 period Church Night programs was concluded on Dec. 17.

The Church is not losing faith in the missionary and benevolent work, but by its good works proves it. Rev. Paul W. Yoh, pastor of St. John's Church, Milton, Pa., has sent the cheering news that the Consistory in addition to paying the Apportionment in full, has voted \$50 over the amount of all Classical Apportionment for the relief of the four Boards. This will be highly appreciated.

Heidelberg Church, York, Pa., Rev. Dr. W. Sherman Kerschner, pastor. On Dec. 7, Dr. Kerschner delivered a special sermon in celebration of the 15th anniversary of his pastorate. The annual Christmas exercises by the Bible School will be held Dec. 21, in the Chapel. There will be an early Christmas service on Christmas Day, at 6 A. M.

St. John's Church, Lansdale, Pa., Rev. Alfred Nevin Sayres, pastor. On Dec. 3, the 2nd meeting of the Parent Training Class was held in the Church School at 8 P. M. The subject of discussion presented by Mrs. Daniel H. Schultz, was "What

SAFED THE SAGE PASSES ON

In the Christmas number for 1929 we noted the death of the Rev. Dr. Philip Vollmer, a faithful member of the "Messenger" staff. During 1930 we have suffered the loss of three others who have been so helpfully associated with the making of the "Messenger." These included Mr. Albert Dawson, who for over eleven years was our able London correspondent, and Dr. Nolan Rice Best, whose monthly editorial con-



The Rev. Dr. Wm. E. Barton

tributions were properly listed among the best specimens of religious journalism. And now we are compelled to record the home-going of another friend, who has spoken weekly to our readers for a dozen years through his Parables of Safed the Sage, Rev. Dr. Wm. E. Barton.

Dr. Barton, who was 69, died in a Brooklyn hospital on Dec. 7, after an illness of a month. He was one of the best known clergymen of the Congregational Church, an author of note, and one of the foremost authorities on Abraham Lincoln. In his parables he combined wit and wisdom in a rare degree, and many will sincerely regret that we can no longer promise such treasures from his pen. Others must take the places of these giants who have passed on.

Christmas Means to My Child." The annual play of the Church School will be presented on Wednesday evening, Dec. 10, at York Ave. School. It is entitled, "A Family Affair."

At the Thank-Offering Service of the W. M. S. of St. John's Church, Lebanon, Pa., held last Sunday morning, Dr. Allen R. Bartholomew was the speaker. Despite the inclement weather a large audience was present. The service used was entitled "Sharing God's Gifts." During the past week the Society lost by death one of its active members, Mrs. Sherman Walters, but her Thank-Offering box with a beautiful white carnation was placed on

the altar. A band of children sang a pretty motion song.

The annual supper and bazaar of the St. Luke's Church, Wilkes-Barre, Pa., Rev. H. A. Shiffer, pastor, was held on Nov. 18 and 19. Suppers were served to a large number. Many fancy articles and household utensils were sold at the various booths. Pastries of every kind were also on sale. The proceeds were turned over to the Building Fund. The whole affair was an encouraging exhibition of generous co-operation and good will.

When we read in the 1930 Report of the Board of Ministerial Relief of the Northern Baptist Church of the many large Memorial Funds and special gifts given to this Board, it seems as though Memorial Funds and special funds should be given by the wealthy members of our Church to our Board of Ministerial Relief, as well as by the well-to-do members. Some of these Baptist Memorial Funds are as follows: Rockefeller Fund, \$6,206,967.59; Morehouse Memorial Fund, \$1,000,000; M. C. Treat, \$475,139.37; Lavinia Marston Swasey, \$275,344.45; Col. E. H. Haskell, \$101,721.25; and many others from \$1,000 up to \$25,000.

The Rev. Henry I. Stahr, D.D., spoke to the Reformed Ministerium of Philadelphia at their first December meeting on the subject, "The Place of Art in Worship." The conference requested its publication in pamphlet form. The three remaining speakers for the December program are Rev. Herbert Dumstre, naval chaplain; Rev. Richard Mallory, of the Dutch Church, who will speak Dec. 15 on "Martin Luther through Roman Catholic eyes," and Dr. Charles Alspach, who will bring a Christmas message Dec. 22. All these meetings are held at 11 o'clock in the Schaff Building.

A committee from Kansas Classis, consisting of Revs. Arthur Kreutzman, Cheney, Kans., and Albert Schmeuszer, Kansas City, Mo., and Mr. Albert Brown, Cheney, Kans., installed Rev. Roy Moorhead, Sunday, Nov. 30, as the minister of Brown Memorial Reformed Church, Wichita, Kans. Owing to the absence of Rev. Mr. Schmeuszer, the chairman of the committee appointed Dr. G. S. Bicker, Wichita, Kans., to fill the place. The Church was comfortably filled. A number of visitors from the Reformed Church at Cheney, Kans., were also present. At the conclusion of the service a basket lunch was served by the ladies of the Church to all present.

In spite of the snow and severe cold weather on Thanksgiving morning, the auditorium of First Church, Berwick, Pa., Rev. H. I. Aulenbach, pastor, was filled to capacity at a Union Thanksgiving Day dawn service. The pastors of 7 of the participating Churches took part in the service. The annual Thankoffering service of the missionary organizations of the Church was held on Nov. 30. The playlet, "A Nickel to Spend," was rendered by the members of the Mission Band. The members of the Missionary Society presented "What Shall I Render." The annual Every-Member Canvass will be made Dec. 14.

Sunday, November 23, was a great day for the Reformed Church at Hazelton, the Rev. J. N. Garner, pastor, when the people gathered to celebrate the second anniversary of the dedication of their Educational Building. The Assembly Hall was crowded; the spirit of the people was fine. This Church certainly has every reason to be proud of this modern Educational Building which is complete in every detail. It was erected under the previous pastor, Dr. Stofflett, at an expense of \$106,000. The indebtedness of \$46,000 was reduced several thousand dollars through special pledges and offerings of this day.

A fine address of welcome was made by Elder James A. Sechler, who rehearsed the history of the Church and Sunday School. He said that it is just as important to raise the Apportionment as it is to

pay the local Church expenses, and that a man who cannot give \$1 to benevolent work cannot give \$1 to his pastor. Elder Sechler closed with a ringing challenge to co-operate in every branch of Church work. The choir sang appropriate selections, and an efficient orchestra accompanied the singing of the hymns. Mr. J. Lloyd Snyder, former Supt. of the Sunday School, delivered an illuminating address on the genesis and completion of the building. Mr. Fred Bachman, Supt. of the Sunday School, with warm words challenged all present to greater devotion and loyalty. Dr. J. M. G. Darms was the speaker of the evening. The pastor, Rev. John N. Garner, is a capable and inspiring leader who will not only perpetuate the good work done by previous pastors, but will lead the people out to enlarged activities and conceptions of Christianity.

"The Kingdom Support" for December contains this appreciation on Church Paper Day: "The Church paper is an important agency in carrying out any Kingdom project. Not only does the Church paper give us the fact material required for intelligent understanding, but it spiritualizes these facts. The Church has no better promoter and champion than the Church paper. Really, the doors of every home in the Reformed Church should be opened to the Church paper, to make a living contact between the followers of Christ in the home and the Christian workers out on the front line. **SUBSCRIBE TODAY.**"

Loyalty Month in Trinity Church, Tamaqua, Rev. A. C. Thompson, D. D., pastor, closed with a largely attended anniversary and ingathering service on Nov. 30. The offering was \$1728.96. Stewardship was emphasized in preparation for the Every Member Canvass with stereopticon lectures provided by the Department of Missionary Education. Emphasis on Worship produced large congregations at all the services. The S. S. attendance for the month reached the high-water mark. Father and Son Banquet on Nov. 14, was addressed by Rev. J. L. Herbst of Schuylkill Haven, Pa. A Catechetical class numbering 40 is under weekly instruction.

Grace (Alsace) Church, Reading, Pa., Rev. J. M. Mengel, pastor, and the Alsace Lutheran Church, Reading, Pa., held a union service on Thanksgiving day in the Lutheran Church. The combined choir sang and Rev. J. M. Mengel preached the sermon. The large union choir and the representative audiences of the 2 congregations made a most inspiring service. A quarter of a century ago these 2 congregations worshipped in one building. It is a happy thought that while each congregation has its own building that they can still unite in worship at a Thanksgiving service. On Dec. 14, Grace will rededicate its renovated Church and a new 3 manual pipe organ. The Lutheran Church will take part in the dedicatory services.

St. Peter's Church, Lancaster, Pa., Rev. Charles D. Spotts, pastor. Universal Bible Sunday was observed on Dec. 7. The theme for this service was "One Book for All People." On Dec. 14, the Young People's organization will give their annual Christmas pageant. The Monthly Workers' Conference was held on Nov. 25, and was attended by 35 persons, including 10 Seminary students. Various departments reported on their activities during the month, and the discussion of the evening was centered around "The Place of Memory Work in Religious Education." Reports of investigations were given by the workers of the Junior Department proving that this discussion was a very vital one. The conclusions suggest that there is a real place for memory work in the Church School.

Holy Communion was celebrated on Nov. 30 at 10 A. M. and 9 P. M. in Grace Church, Philadelphia, Pa., Rev. Urban C. Gutelius, pastor. On the annual Every-

Member Visitation Sunday, Dec. 14, Rev. Dr. J. M. G. Darms, assistant executive secretary of General Synod, will be the guest speaker. The Thank Offering of the W. M. S. received on Nov. 3 was \$152.65. The Home Missionary Day Offering received from the congregation and S. S. on Nov. 9, totaled \$154.62. This makes a grand total of \$307.27 for missionary work given by Grace Church in November. On Dec. 21, the choir will render extra musical numbers in connection with both the morning and evening Church services. The S. S. will have its Christmas celebration on Friday, Dec. 26, at 8 P. M.

In Trinity Church, Canton, Ohio, Rev. Dr. Henry Nevin Kerst, pastor, a Thanksgiving Musical was rendered on Nov. 30 at 7.30 P. M., under the direction of Mrs. Ira B. Penniman, organist, and assisted by Mrs. Gladys F. Lazarus, violinist. The Men's Bible Class had charge of the evening service on Dec. 7. The service was a part of their 12th Anniversary observance. Dr. Albert E. Day, of Pittsburgh, Pa., formerly pastor of the First M. E. Church of Canton, was the speaker. The Men's Bible Class will have its 12th Anniversary Banquet on Friday evening, Dec. 12. The speaker will be Dr. Frank G. Sayers, of Youngstown, O.

Immanuel Church, Indianapolis, Ind., Rev. Henderson L. V. Shinn, pastor. A Father and Son Banquet was held on Dec. 10. The Rev. Elmer G. Homrighausen, S. T. D., pastor of Carrollton Ave. Church, was the speaker, and the entertainment was furnished by the young men of the Church. On Nov. 23 the children of the Church School helped to make Thanksgiving by bringing to the Educational Building several baskets of fruit and a number of packages of clothing for the Wheeler Rescue Mission. There were six 100% Church attendance classes on Nov. 23, 4 of which were in the Intermediate Department and 2 were in the Adult Department.

The Bethlehem Reformed Ministers were entertained during the evening of Thursday, Dec. 4, at the home of the Rev. Dr. John F. DeLong, Bethlehem, Pa. Rev. H. I. Crow presided. Rev. E. W. Kriebel led in prayer. Rev. W. H. Bollman reported that there were 226 registrations for the Annual School of Religion recently held. These came from 15 Churches and included 5 denominations besides our own. Plans were discussed looking forward to a School of Religion bigger and better next year. At the close of the meeting delicious refreshments were served. The January meeting is scheduled to be held at the home of Dr. C. A. Butz. Besides the above mentioned, there were present also Dr. Z. A. Yearick and Revs. R. F. Reed, B. R. Heller, and W. D. Mehrling.

St. John's Church, of Milton, Pa., the Rev. Paul W. Yoh, pastor, is in line with the Church at Macedonia, of whom Apos-

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He Paul reports, "According to their power and BEYOND their power, they GAVE OF THEIR OWN ACCORD." II Cor. 8:3. On Dec. 5 the Consistory voted to send \$50 to the Classical Treasurer for the relief of the Boards over and above the full payment of the Apportionment. This action is in response to a letter of the Executive Committee sent out to Consistories. Thus the pastor and people have shown how even this impending crisis can be averted. God bless them for this beautiful co-operative spirit, so truly Christian, and help other Churches and people to "follow in their steps." Trinity Church, Pottsville, Pa., Rev. R. A. Bausch, pastor, is manifesting the same spirit and planning to proffer additional aid to the Boards.

A tragic accident on Friday, Dec. 5, robbed Emmanuel Church, Hanover, Pa., Dr. Edgar Hoffmeier, pastor, of one of its most active and useful officers in the person of Mr. Reuel K. Hoke, who was known and loved throughout the entire section for his many helpful ministries. Mr. Hoke was shot while hunting in the woods near Caledonia, Pa. He is survived by his wife and daughter, and also by his aged mother, Mrs. Solomon Hoke. The "Messenger" extends deepest sympathy to the bereaved.

The Fifth (Dutch) Church, Cedar and Susquehanna Streets, Philadelphia, Rev. Fred C. Leypoldt, pastor, celebrated its 69th anniversary with special services on Dec. 7. In connection with the service a beautiful silk U. S. flag was presented to the congregation by 7 young women in loving memory of a faithful Sunday School teacher, Mrs. Miriam Downs, who was recently called to her heavenly home. The services were largely attended by the young people, as well as the adult membership. The sermon was preached by Dr. J. Rauch Stein on "What Is Required of a Steward!"

As a Christmas suggestion we venture to recommend a book by our own Dr. Archibald Rutledge, of Mercersburg Academy, of whom the critics say that his work is "a pure delight to every lover of nature." Dr. Henry van Dyke declares that "no man living writes about Nature with fuller knowledge or finer feeling," and the "Saturday Review of Literature" speaks of Dr. Rutledge's books as "literature of the highest quality." Among his volumes are: "Plantation Game Trails," \$3.50; "Days Off in Dixie," \$2; "Children of Swamp and Wood," \$2.50; "Peace in the Heart," \$2; "Old Plantation Days," \$2.50; "Tom and I," \$2; "Bolio and Other Dogs," \$2; "Heart of the South," \$3; "The Banners of the Coast," \$1; "Collected Poems," \$2; "Life's Extras," 60c.; "The Flower of Hope," 60c.; "Songs from a Valley," \$1; "In After Years," \$1; "Under the Pines," \$1; "South of Richmond," \$1.25. Such reading brings one into living touch with Nature and Nature's God.

The Missionary Society of St. John's Church, Middlebrook, Va., Rev. Horace R. Lequear, pastor, made a happy beginning in this, their first year of work. Organized in March, 1930, and attaining an active membership of 30, they undertook to entertain the Fall Institute of Virginia Classis on Oct. 31. An unusually large number of delegates and very good attendance of local women and men enjoyed an instructive and inspiring program in which Mrs. F. W. Leich, of Dayton, O., presenting literature, and Rev. Wayne H. Bowers, of Woodstock, Va., speaking on missionary experience in Spain, were the high lights. Classical interest and local entertainment combined to make a day of delightful fellowship. Thanksgiving night this society held their Thank Offering service. The chief features were the offering of \$40.62 and the pageant, "The Challenge of the Cross," which so appealed to those present that many requests have led to its being repeated on Dec. 11.

The recent activities of Christ Church, Middletown, Md., Rev. John S. Adam, pas-

tor, have been outstanding and inspiring. The all day Fall Institute of the W. M. S. of Maryland Classis was held under the auspices of the local society, on Oct. 30, with Mrs. F. W. Leich of Ohio and Mrs. Staudt of Baghdad, the principal speakers. On Nov. 7 Rev. and Mrs. J. S. Adam, as is their annual custom, entertained at dinner at their home, the members of the consistory and their wives. The annual Church School workers' banquet took place on Nov. 12, and 100 fathers and sons attended a banquet on Nov. 18. The annual Thank Offering service of the W. M. S. was held at 7:30 P. M. on Nov. 16 when Rev. Wm. R. Barnhart of the faculty of Hood College gave an excellent, stirring address. The offering was over \$125. The 52 Every Member canvassers met at a dinner on Nov. 21 and made plans for the Every-Member Canvass, which took place on Nov. 23, with encouraging results. On Nov. 30, Rev. Mr. Adam began a series of Sunday night sermons on "Great Paintings." The Pastor's Aid Society held their annual bazaar and supper on Dec. 5 and 6. Plans are being made for the annual Christmas Cantata and Church School service.

The fall work in Zion Church, York, Pa., Rev. J. Kern McKee, D. D., pastor, shows an earnest activity. The Communion was well attended, and 3 members added by letter. The 15th anniversary of the completion of the present Church plant was observed, the guest speaker was Rev. C. E. Creitz, D. D., of Reading, Pa. The messages were inspiring and awakened interest in the larger work of the home field. Attendance and offering for the day were splendid and liberal. Father and Son day was celebrated on Nov. 16 with a special sermon by the pastor. On Wednesday evening was Church Night. A Fellowship Banquet was served by the ladies of the Church to over 100 boys and fathers. There was splendid entertainment and a fine address was given by Rev. E. S. Rudisill, of the St. Luke's Lutheran Church, York, Pa. The Every Member Canvass was made the last week in Nov. The Missionary Thank Offering service was held on Nov. 30, and amounted to about \$120. Mrs. Calvin Stoudt, returned missionary from Mesopotamia, was the speaker. The message was forceful and convincing. The spirit of Christmas is already being manifested and a fruitful and happy Season for the orphans is anticipated.

The 2nd Union Consistory Meeting of the Baltimore-Washington Classis was held in Zion Church, Baltimore, Md., Rev. N. L. Horn, pastor, on Dec. 1. The program was as follows: Devotions by Rev. N. L. Horn; Conference, "The Church in Action;" "The Apportionment," presented by Judge Bickel, discussion opened by Dr. Schmidt; vocal solo by Mrs. N. L. Horn; "The Local Church in Relation to the Denomination," presented by Rev. M. Way, discussion opened by Dr. Meyer. These Conferences, together with the 2 Union Meetings of the Churches held during the year, have been productive of much good. That extreme Church individualism characteristic of the Reformed Churches of Baltimore is giving way to a new denominational consciousness and a fine co-operative spirit, pointing definitely to a better status of the Church there in the future. Baltimore Reformed Churches are now facing their common tasks and problems together. Miss Dora Armstrong, missionary to Africa, home on furlough, spoke at the Thank Offering service at Zion on Sunday evening, Nov. 30. The service was arranged by the W. M. S.

The Rev. Dr. John F. DeLong, Bethlehem, was the host for the December meeting of the Ministerial Association of the Reformed Church in the Lehigh Valley. There was special significance in the fact that Dr. DeLong was host on the 40th anniversary of his membership in the association. 38 persons were present, including several guests personally invited by

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Dr. DeLong. Those present were from Allentown, Easton, Slatington, Weissport, Nazareth, Bowmanstown, Northampton, Pen Argyl, Owego, Stroudsburg, Catasauqua, Palmerton, Kutztown, Freemansburg and Bethlehem. Two new members were added during the meeting, making the membership 58. The meeting was held at St. John's Church, Bethlehem, Rev. W. D. Mehring, pastor, and a roast leg of lamb dinner was served by the Ladies' Aid Society. Rev. T. C. Brown presided in the absence of the president, Rev. Floyd R. Shafer. The Rev. A. O. Reiter delivered an address on "The Christian Idea of God." The Rev. Dr. W. F. Curtis, president of Cedar Crest College, read a paper on "The Passion Play at Oberammergau," setting forth observations of his European trip this summer. The next meeting is scheduled to be held Jan. 5 at Grace Church, Allentown, Rev. F. D. Slifer, pastor.

Sunday, Nov. 30, was another red letter day in the First Church of East Mauch Chunk. The 11th annual Cash Rally was observed on this day. The goal set for this year's Cash Rally was similar to the ones for the last few years, namely, \$1,200. Part of this money is to be used for the Church at large and part for the local annual congregational meeting in January. building fund, as was decided at the annual meeting. At the morning service \$770 was laid on the altar by the members and the Church organizations, and at the evening service \$432 was received. This contribution was made in a free-will way. Each member brought his offering to the altar. The loyalty of the members was shown this year as much as in any previous year, even though the evening crowd was not as large as it might have been had the weather been favorable. Those present were equal to the occasion and saw to it that the goal was reached. Not all of the members of the First Reformed contributed to this fund. There are some, who because of certain conditions, are unable to. We sympathize with them. There are still others who will not fail even though still others who simply won't. We

pity them. But, there are still others who will not fail even though it will mean a sacrifice on their part. We admire them for their loyalty. This offering is especially appreciated because it comes shortly after a season when the congregation was without a pastor for a period of 8 months and it also comes at a time when a new pastorate is being started. If anybody wonders why Rev. Mr. Nace is walking around with a smile on his face, the above explains it.

St. Paul's, Summit Hill, Pa., Rev. Edgar W. Kohler, pastor, manifested an unusual interest in the services during November. On Nov. 2 Annual Home Mission Day was observed with a special program. The offering was given to the Madison Mission, Wisconsin. On Nov. 9 an Armistice service was held at which time the American Legion, Davis Lawton Post, No. 316, of Summit Hill, and the Ladies' Auxiliary of the same Post were the honored guests to worship with the congregation at this service. The pastor's theme for this service was "Peace or Perish." On Nov. 16 the congregation celebrated the 65th anniversary of the laying of the cornerstone of the Church. The anniversary sermon was delivered by Rev. Charles F. Freeman, of Doylestown, a former pastor of this congregation. On Nov. 23 the Annual Thanksgiving service was held. The pastor's theme was "Gratitude for the Blessings of Adversity." On Nov. 30, the first Sunday in Advent, a series of Advent sermons was

begun. All of these services were unusually well attended. The choir deserves a great deal of credit in co-operating to magnify these services. During the month of November all former records were broken in the attendance of the Adult Bible Class, since its organization 23 years ago, when this class was organized by Rev. Charles F. Freeman. The class deeply mourns the death of Mr. Wilmer H. Strauss, of Womelsdorf, Pa., who was a faithful and very active teacher of this class for over a period of 10 years. The pastor assisted at his funeral service at Womelsdorf on Oct. 28. The untiring zeal and enthusiasm of Mr. Strauss contributed a great deal to the development and growth of the class, which is today one of the most flourishing Bible Classes in the county. The entire Consistory was present at the Regional Consistorial Conference held in St. Peter's Church, Mahoning. One of the addresses was delivered by the pastor.

Pikeland Church, Kimberton, Pa., held a Fellowship Dinner on Nov. 21 in the Chester Springs Hall, under the auspices of the Community Bible Class, which was attended by 80 members and friends. After enjoying the excellent dinner of roast pork with all the usual accompaniments, which the committee of ladies, headed by Mrs. J. C. Ditterline had prepared, the entire company was conducted by the class president, Harry Stauffer, in a short business meeting, after which the chairman of the program committee, H. M. Hibbs, presented

the following numbers: "America," by the entire company, followed by a prayer by the Rev. Dr. Lentz, of Collegeville, and a chapter from the Bible read by Mr. W. A. Dunmore. A quartet of Ursinus College students, Harry Baldwin, D. O. Hinger, Allen Boyer and John Sando, accompanied by Alfred Alspach, sang "Gipsy Trail," with "Ode to a Peanut" for an encore. Speeches were made as follows: "The Future of the Class," J. McKnight Williams, the newly elected teacher; "The Class and the S. S.," C. M. Harris, superintendent; "The Call of the Laity," Rev. Dr. John Lentz, supply pastor; "Fellowship," John Sando, student preacher; "The Rural Church as Training School for Leadership," W. A. Dunmore, elder. Mr. Williams paid a fitting tribute to his predecessor, Mrs. Lloyd M. Knoll, who was the devoted and efficient teacher of the Community Class for many years, and whose high standard of excellence he felt he could not attain but would ever keep before him as a goal. After another selection by the quartet and the singing of several well known songs, in which they led the audience, the meeting closed with "Blest Be the Tie that Binds." Pikeland had present at the S. S. session Nov. 23, 62 persons, which exceeded the number enrolled by 2, and on 2 consecutive Sundays recently there were 60 present, while the attendance at the preaching service was even larger. At the last Communion service, the communicants represented 74 per cent of the membership.

OUR PRESIDENTS' MESSAGE

To the HEART of the
MEMBERS of our REFORMED CHURCH

"Less than one month remains for full and final payment of Apportionment. Let every member act promptly, give liberally to meet urgent needs of our Boards. *Unitedly we shall make the grade.*"

CHARLES E. SCHAEFFER, President of General-Synod.

"In the midst of our preparations for the blessed Christmas Season, I trust that all of our good people will remember the great need of our Boards and institutions which can be met only by the payment of Apportionments by December 31."

LEE M. ERDMAN, President of Eastern Synod.

"We ought to pay the Apportionment in full because we can. Failure spells retreat instead of a real advance in this Stewardship Year."

J. H. KELLER, President of Potomac Synod.

"Jesus says, 'Lovest thou Me?' 'Yea, Lord, Thou knowest that I love Thee.' The Apportionment paid in full reveals the sincerity of our love."

PAUL J. DUNDORE, President of Pittsburgh Synod.

"Pay the Apportionment in full and you will help to bring a lost

world back to the feet of God. The Christ you share is the only Christ you have."

ALLAN S. MECK, Chairman Missionary and Stewardship Committee of Eastern Synod.

"When God calls men to service, when human need cries out aloud, the Church can not afford to answer with half the Kingdom needs supplied. These times demand the fire of enthusiasm and the power of sacrificial love."

ROLAND L. RUPP, Chairman Missionary and Stewardship Committee of Potomac Synod.

"The congregations that failed to do their part for world service through the Apportionment can scarcely hope for real joy in celebrating the birth of the world's Saviour at Christmas."

A. M. BILLMAN, Chairman Missionary and Stewardship Committee of Pittsburgh Synod.

"Slogan 'Apportionment in full', not simply because the Boards need the money but also because the Church needs the blessing. A slacking congregation is in danger of growing unattractive, dwindling in influence, losing prestige, waning in spiritual power."

JAMES M. RUNKLE, Chairman Committee on Promotion, Executive Committee.

FULL APPORTIONMENT—\$1,249,050.00

37% paid, 63% unpaid, and only until DECEMBER THIRTY-FIRST to pay the Apportionment in full for
CHRISTIAN MISSIONS -EDUCATION -MINISTERIAL RELIEF

"CHRIST loved the CHURCH and GAVE HIMSELF for it."—Ephesians 5:25

WHAT will WE give to KEEP IT UP?

EVERY (MITE MINUTE) COUNTS to make at least A MILLION

—The Executive Committee of General Synod

OUR PRESENT SITUATION IN FOREIGN MISSIONS

How one could wish that all the members of our Church might have been "listeners in" at the meeting of the Board of Foreign Missions, held in the rooms of the Theological Seminary, at Lancaster, on November 17-18, 1930. The members were occupied with the consideration of very perplexing problems. There was brought before them into full review the minutes of the Japan and China Missions and the

work in Mesopotamia. It was apparent that the missionaries in all their actions were emphasizing only the most vital and urgent needs. They are fully aware of the struggles of the Board to meet the regular expenses. They are also painfully conscious of the severe drop in the income, thus far, this year. It is not known by the Church at large that we will have fewer missionaries in our Japan and China Missions in 1931 than at any time in recent years. To reduce the number any

further will seriously hinder the work and harm the workers. The need for additional missionaries is keenly felt by us, but the Board is unwilling to appoint any except in cases of emergency. It should be told that the cost of maintaining the work has been steadily increasing for a number of years.

Those who heard the encouraging reports of the Missions were glad to know that our Church is doing a noble work, with loyal and able men and women in charge

of it, and with a sacrificial spirit that must challenge the hearty support of all our pastors and members. That there is a serious breach between the fidelity of the missionaries and the liberality of the Church requires no special emphasis at this time. The seeming indifference of many to the work of Missions we fear has brought about the slump in the contributions.

The real cause is not the depression of business; it is not an excessive asking on the part of the Boards; it is not primarily the fault of the change in the Classical Year, and we might as well admit it.

For years our Finance Committee has been agonizing with the problem, how in the face of inadequate contributions to properly adjust the budgets so as to meet the actual needs of the Missions. In their report this year they expressed the hope that through sacrifice the Church will make it possible that the present status of our missionary work may be maintained and the current deficit of the Board appearing for 1930 be recovered in the 1931 receipts. To prove their own good faith in the work, they have gone on record that the members of the Board and all their associates should contribute at least one-tenth of their income to the benevolent work of the Church during the Stewardship Year of 1931.

To think of a further reduction in the already reduced estimates which were made by the Missions and the requirements at home is to make the hearts of those sick who know the real needs to be met in foreign lands. It is no wonder that the remark was made at the meeting, "Brethren, let us not cut the ropes." Unless the members of the Church whose help has always been relied upon will come forward with special offerings before the end of December, the Board will have to close its books with a heavy deficit, and may be forced to retrench the work.

The work of Foreign Missions is of such a character that to even think of retrenchment will mean a great spiritual loss to the Church at home as well as to the people abroad. Your Board has not been taught "to beat a retreat," and we have confidence that our host of true-hearted and loyal supporters will save us from the need of withdrawing any of the forces of the Church.

Where should we begin? Whom could we ask to return from the field? It is a shame to even raise the questions. A great emergency, however, does exist. The members of the Church should know it. Now is the time for them to render a royal service to Christ and His Church. Special contributions will be gratefully received by the Board of Foreign Missions of the Reformed Church, which should be sent to the office at 1505 Race Street, Philadelphia, Pa.

Allen R. Bartholomew,
Secretary.

REGIONAL CONFERENCES BY REFORMED CHURCHES

A series of regional conferences are being held throughout the Reading Classis. The Classis has been divided into three groups of Churches, each group conducting a conference and discussion upon work and business pertaining to the general work of the Church and especially its benevolent projects. The first of these conferences was held in Second Church, South Sixth St., Reading, on Nov. 28. The meeting was well attended and the following was the program: Singing led by Harry N. Wink. Address, "The Challenge of the Church," by Charles S. Adams, of Easterly; general discussion; singing. Address by J. K. Brintzenhoff, St. Andrew's Church, Reading; general discussion: subject of the address, "The Consistory at Work." Address by Robert S. Birch, "The Congregation at Work." General discussion. Rev. J. B. Landis, chairman of the Missionary and Stewardship Committee, presided, and

the Rev. Dr. E. L. Coblenz conducted the devotions. The following were present: Rev. Ralph Folk, pastor of the Schwarzwald Charge; J. K. Brintzenhoff, of St. Andrew's Church, Reading; George S. Meek, Schwarzwald Church; Harry E. Ahrens, Schwarzwald Church; Charles S. Adams, Schwarzwald Church; Rev. F. A. Sterner, pastor of the Trinity Charge, Mt. Penn and Riverside; John J. Welty, Mt. Penn Church; Harry I. Riegel, Olivet Church; Edgar S. Legler, Olivet Church; Harry N. Wink, St. Andrew's Church; Rev. D. B. Clark, pastor of Bausman Memorial Church, Wyomissing; Heber Ermentrout, Second Church; Rev. J. B. Landis and Eric Fegley, West Reading Church; D. Lorah Mauger, Second Church; Kensie N. Yoder,

ASSIST YOUR GOVERNMENT BY MAKING LAW OBSERVANCE POPULAR!

How about these four catch phrases
of "WET" Propaganda?

"Prohibition doesn't prohibit."

Now think!

Where are the old saloons?

The breweries?

The distilleries?

Rum Row?

"Prohibition destroys personal liberty."

Now think!

So does the Quarantine Law—

So does the Traffic Law—

So does the Stop Signal and 100
other laws that make life safer
and better.

"Prohibition makes young people
drink."

Now think!

Many leaders in England are
alarmed because boys and girls
are drinking so much since the
World War.

**BUT ENGLAND HAS NO PROHI-
BITION!!**

In the United States since the
War, women and girls are smok-
ing cigarettes.

If cigarettes were prohibited,
would the "Wets" say "Prohibi-
tion makes girls smoke?"

"Prohibition makes Law-breakers."

Now think!

Do our Tariff laws make the
smugglers?

Do our Speed laws make the hit-
run drivers?

**DO THE TEN COMMAND-
MENTS "MAKE" SINNERS?**

Are you a thinker or just a repeater?

STOP! LOOK!! THINK!!!

St. Andrew's Church; Jacob W. Strunk, Reading, St. John's Church; Wm. A. Levan, Wilson J. Clay, W. A. Saussman, St. John's Church; J. M. Sassaman, Bausman Memorial Church, Wyomissing; Walter M. Bertolet, Zion Church; John D. Reeser, Olivet Church; Howard C. Faust, Bausman Memorial Church, Wyomissing; Robert S. Birch, Second Church; Rev. Charles E. Roth, D.D., St. Andrew's; Rev. Thomas H. Leinbach, D.D., St. John's Church.

The meeting took action that it is the conviction of the body assembled that Reading Classis should stress the importance of putting the laity to work; that our youth should be impressed with the importance of becoming interested in the Church; and that there should be an intensive effort made to increase loyalty to the Church. The committee in charge of

this conference consisted of Rev. J. B. Landis, Rev. Ralph Folk, and J. K. Brintzenhoff.

The second group consisting of First Reformed, St. Paul's, Alsace, St. Thomas, St. Stephen's, St. Mark's, and Calvary held its conference Dec. 2, in First Church. Addresses were given by the Rev. D. J. Wetzel, of First Church; Eugene Hendricks, of St. Thomas, and Charles Wingert, of Calvary Church. Rev. J. M. Mengel presided and the discussion was opened by the Rev. Albertus T. Broek, D.D., pastor of Calvary Church.

The third group of Churches, consisting of the Leesport; Hinnershitz, Rosedale, Temple, Hamburg, and Spies Charges, and was held on Dec. 5 at 7.45 o'clock. The following delivered addresses, "The Challenge of the Church," Rev. J. B. Landis; "The Consistory at Work," Robert S. Birch, and "The Congregation at Work," Mr. Otis Rothenberger. This meeting was held in Hinnershitz Church. The committee to arrange for the second conference consists of Rev. J. M. Mengel, Rev. D. J. Wetzel and Wm. H. De Chant. The committee to arrange for the Hinnershitz meeting consists of Revs. J. K. Stoudt, Rev. Dallas Krebs and Elder H. P. Schaeffer. The Missionary and Stewardship Committee of Reading Classis consists of Rev. J. B. Landis, chairman; Rev. D. B. Clark, Rev. J. K. Stoudt, J. K. Brintzenhoff and Wm. H. De Chant.

J. B. Landis.

PHOEBE HOME, ALLENTOWN, PA

Rev. F. H. Moyer, Superintendent

Thanksgiving Day

Thanksgiving Day was an enjoyable occasion at the Home this year. At 9.30 A. M. the Christian Endeavor Society of Trinity Reformed Church, Allentown, appeared at the Home in a body and conducted the usual Thanksgiving services. They also donated two large baskets of fruit and nuts for the enjoyment of the members of our family.

A little later four gallons of honey were brought to the Home. The honey was from the hive at the Home. Two years ago a swarm of bees lit on a branch of a tree near the Old Folks' Building. A hive was secured and the bees have been occupying it ever since.

Mr. Charles Ruth, a bee expert, Emaus, Pa., has been servicing our bees, giving his service as a donation to the Home. Several weeks ago he took out the supers, strained the honey and brought it to us.

Mrs. Henry E. Peters sent a liberal check to pay for the dinner. This provided for a splendid Thanksgiving dinner, which was very much enjoyed by the members of our family.

BERGER MEMORIAL HOME FOR THE AGED

Charles B. Alspach, Superintendent

Our Bazaar went beyond our financial goal of \$100. It will probably reach \$150 when that which is left is sold. In addition to this it was a very pleasant social occasion and enlarged our circle of friends. It was a splendid advertisement of our Home. All credit for the success of this effort is due to our guests. They worked and planned untiringly. This means a great deal when we take into account their physical limitations. The Thanksgiving dinner was again this year furnished by Mr. Henry P. Schneider. He has promised to send the turkey for Christmas as he did before. We are most grateful to him not only for these gifts but also for the many other things that he is sending to the Home. He is a frequent and always welcome visitor. Our program for December is as follows: Dec. 7, the Superintendent; Dec. 14, Rev. Clement W. DeChant; Dec. 21, the Superintendent; Dec. 28, Rev. Walter K. Beattie.

A NOTABLE OCCASION

(Dr. Nott's 45th Anniversary
at Milwaukee)

In Grace Church, Milwaukee, Wis., Rev. Henry C. Nott, D. D., pastor. Sunday, Nov. 30, the occasion of the anniversary of Dr. Nott's 45 years in the ministry, was made particularly memorable because all these years were spent with his first-love, Grace Church. The undersigned read the passage in Deuteronomy, "And thou shalt remember all the way which the Lord thy God hath led thee this forty years." After using other selected passages, he concluded with Joshua's singularly appropriate utterance, "And now, behold, Jehovah hath led me these forty and five years, and now, lo, I am this day three score and ten years old. As yet I am as strong this day as in the day I was sent: as my strength was then, so is it now to go out and to come in."

Rev. Henry G. Settlege, of Waukesha, in an informal address scintillating with humor and brotherly good-will, eulogized our Nestor in sincere and wholesome fashion by celebrating the grace of God in continued emphasis on Paul's confession, "by the grace of God I am what I am." In this address due note was taken of the long and fruitful ministry and the requisites to such a ministry; of the people's splendid co-operation and their world-wide missionary influence; of the fine musical tradition of Grace Church; of the ministry rendered by the choir and especially by the director, Mr. Carl Haase, a member of Dr. Nott's first confirmation class; and of the indispensable and self-effacing helpfulness of the mistress of the manse.

In certain circles minister's children are reputed to be pretty reliable in bringing forth fruits incompatible with professed parsonage ideals, perhaps on the supposition that they "come from wild poppies." Dr. Nott in his gracious response confessed he had been a wild, head-strong, obstreperous sort of lad like many preachers have been. But evidently he never became a "wild poppy." Rev. Mr. Settlege could well point to the parental influence—again, a manifestation of God's grace—by pointing to the incarnation of that influence in the lives of daughters Ruth and Helen and son Herman.

The afternoon festivities closed with a fellowship meal in the Church dining-room, and everyone was in unanimous accord with Elder Chris. Weckmueller when he said, "We all hope to meet here again five years hence to celebrate the Golden Jubilee."

O. B. Moore.

CONSISTORY CONFERENCE IN
WASHINGTON CO., MARYLAND

The ninth annual Consistorial Conference of the Reformed Churches of Washington County, convened in Christ Church, Cavetown, Md., Rev. J. Stewart Hartman, pastor, on Nov. 20, in a two session program. Rev. Mr. Kerstetter, a visiting minister, conducted the devotional service, after which Mr. John V. Alexander, of Boonsboro, Md., the President of the Conference, took charge. Elder E. A. Spessard of Christ Church, Cavetown, gave a review of the Minutes of Classis. A number of items were discussed. Mr. J. W. Schnebly, Chairman of the Committee on the "Old Folks' Home," which was appointed last year, gave a very encouraging report. The "Old Folks' Home" project has been one of the chief subjects for discussion at our Conference for a number of years.

We now feel we have come to the place where we should realize our ambition and have this Home established in Washington County, because of the large gift of the late George C. Pearson, a life-long resident of the county. We feel that it is highly

important that our Church should provide a Home for our aged fathers and mothers in the Faith, and from the number of appeals that have been received for admittance into such a Home, we think the legacies which would be derived from those who have made application would go a long way in supporting such an institution. Our Consistory Conference goes on record as indorsing such a movement and urges Synod's Board of Trustees to purchase a property in Washington County, in or near Hagerstown, Md., so that a Home shall be provided for our aged brethren.

The evening session was devoted to the discussion of "Our Stewardship," (a) The



"Stewardship of Possessions," by Elder D. A. Strickel; (b) The "Stewardship of Service," by Rev. Robert L. Bair.

These subjects were discussed in a very practical way, and we believe the Church at large should consider in a more serious way the importance of the teaching and practicing of Stewardship of Life and Possessions. All six of the Reformed charges in the County had representatives attending the conference.

These conferences give splendid opportunities for all those who are interested in the development and growth of our Church and we recommend them to all our Church brethren.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The Young People's Class of North Heidelberg Union Sunday School presented a rural comedy drama, "A Black Heifer," to the children on Saturday evening, Nov. 29, to the great enjoyment of the children.

Two new children arrived at the Home, Emma K. Baker aged 3 years, and Robert D. Baker 5 years. They came from St. Peter's Church, Ringtown, Pa.

While the weather man for several weeks reported freezing temperature, the rises in the thermometer made it uncertain and we have been postponing the butchering of a beef, for fear that we could not keep the meat. This would not be necessary if we had a refrigeration plant.

The bus is rendering fine service and we hear on all sides the comment, "How did we get along without it!"

Due to a small epidemic at the Home which ran its course in about three days, many thought our water supply was contaminated, but the State Department of Public Health tested the water several times and report that it is in good condition and entirely safe for the children.

A LETTER FROM KAGAWA

"Messenger" readers will doubtless be interested in the following about Dr. Toyohiko Kagawa, who has been called "the world's greatest, humblest Christian." Last summer our versatile Birthday Club lady, Miss Alliene S. DeChant, and her class of campers at Camp Mensch Mill, sent a letter of greeting to Dr. Kagawa. We are giving herewith the letter sent in reply by his devoted Secretary, together with a picture of Kagawa, taken right down in the slums, where he has done such Christ-like work. This picture was kindly provided by our faithful missionary, Miss Mary E. Gerhard. The letter follows:

DR. TOYOHICO
KAGAWA
in the
City Slums

(MESSENGER readers will be glad to see this picture of the consecrated Christian who has made so profound a spiritual impression throughout the world)



Pray and move for
the revival of
the world

Rev. Michio Kobaki,
Chairman

For One Million
Christians in
Japan

Helen F. Topping,
Executive

KAGAWA CO-OPERATORS IN JAPAN

51 Denma Cho. 1 Chome, Yotsuya,
Tokyo, Japan.
Nov. 5th, 1930.

Dear Miss DeChant:

Your letter of Aug. 15th, signed by the ten members of your class at Mensch Mill, to Dr. Kagawa, has finally been turned over to me to answer. Dr. Kagawa is most appreciative of your letter, and humbly glad that the young people are being taught a sympathetic attitude toward people in other lands. The courses of study you are giving in your summer camp are splendidly designed to upbuild the "Kingdom without Frontiers." Please assure each member of your class of his personal interest. Please ask them to pray for him, that his strength may continue to be miraculously sustained. God certainly has marvelously upheld him, in spite of bodily infirmities. He is speaking many times each day. Last night he left Tokyo for a series of evangelistic meetings in the far north, where snow lies a foot deep on the ground already.

You can easily understand that, being so busy and nearly blind, he must commit the answering of letters, even those like yours, to us who are giving our time to assist him. But he sends his love to all, especially to each one who is praying for the coming of the Kingdom. I send you a copy of "Friends of Jesus." This issue tries to interest folk in rural work. Many members of your Board, and your Japan Mission, are our personal friends, also Kagawa's.

Warmest greetings!

Helen F. Topping.

HOME AND YOUNG FOLKS

Reaching Out

(A Christmas Story that actually happened)

By Gladys Everett

It was the day before Christmas; Ma Brown stood gazing out of the window and exclaimed, "My! It just looks like fairyland." The sun was shining brightly on a white mantle of new fallen snow which lay loosely on the ground, resembling piles of feathers. "How pleased the boys will be," said Ma Brown. But as the following day was Christmas, Ma had little time to enjoy the beauty of the great outdoors. Only mothers who have large families can realize what the day before Christmas means and the many tasks to be done.

The Browns were blessed with six children, three girls and three boys; Sarah, the oldest, was employed as a stenographer in an office of a lawyer in a town about fifteen miles distant. Jennie, several years younger, was attending high school in the same town, and they stayed with an aunt, usually coming home over the week-ends. Harold, aged fourteen, was a freshman in the home high school, while Ralph and Paul, eleven and nine, were still in the grades. Baby Pearl, six months old, coming along eight years behind the rest, was, of course, the pet and plaything of the entire family.

Ma could hardly realize that another year had passed since last Christmas. It seemed but a few months, but then time flies swiftly to a farmer's wife, who knows no idle moments, as each day brings its usual amount of work the year round. Ma was still fagged out from last Christmas, and she vowed then, she would never work so hard again; and here she was, doing it all over again. But of course the children have always had a variety for Christmas, and would be disappointed without it. The neighborhood, from which the Browns moved in the spring, had mothers just like Ma, who always took all the responsibility and holiday work on themselves, and of course Ma thought all Mothers, who lived on farms were like that, but she soon found out different.

Pa came in from the wood shed carrying a large beautifully shaped pine tree fastened onto a large block of wood so as to make it stand alone. Pa stood it up in a corner of the living room, then called Ma in to see it. "What do you think of it?" asked Pa. "I believe it will look lovely when trimmed, as it has a perfect shape," said Ma. "Well," said Pa, "now that's done, is there anything else I can do to help you?" "Well, yes; you may crack nuts for the chocolate cake while I make the frosting," answered Ma.

Pa, placing a pan of hickory nuts and walnuts on the floor beside him, sat down on a low bench with an old-fashioned smoothing iron and a hammer, and began to crack, first, the hickory nuts, then the walnuts, putting each in separate pans. Noticing a shadow passing the window where he sat, he quickly looked up and saw their neighbor, Mrs. Bittner, who lived back in the lane. She crossed the porch and came to the door, stamping the loose snow off her shoes. In answer to her knock, Ma jerked open the door saying in her friendly way, "Well, come on in if it's work you are looking for." "Indeed I'm not looking for work, I've got plenty of that at home. But, I came out after the mail, so I thought I'd drop in and rest a minute." Looking around she noticed the rows of pies on the cupboard, and saw Ma

icing several cakes. "You must be expecting a lot of company by the good things you are preparing," said she. "Well, nobody strange that I know of, only the girls will be home tonight to spend Christmas. I suppose you are all ready for Christmas?" "I don't get ready," said Mrs. Bittner, "as we never have Christmas at our house." "What? No Christmas!" exclaimed Ma, giving Pa a hasty look, who

FILL EMPTY DISHES WITH THE SURPLUS FROM OUR FULL PLATES

This is the season a Silver Coin becomes Golden if it is a Gift.

Golden Rule Week is Dec. 7-14, and what we can spare from our abundance means life to someone else.

Our dinner plates are full to running over and the Golden Rule asks that we place the surplus in the empty dishes standing before starving men, women and children.

Gifts like that close cemetery gates, halt the march of the hungry, dry mothers' tears and still the wail of her famished little ones.

Doing this is a test of our Christianity, for its foundation is the Golden Rule. It must be a good rule, for it has stood the test of 2,000 years. Nothing else has such a testimonial.

Empires, religions, political parties, kingdoms, republics and people change or pass away, but the Golden Rule remains.

Nothing can succeed very long without it.

It searches every nook and corner seeking where it can apply what it teaches. Next week we will have a Golden Opportunity to prove that we practice what we say we believe and preach.

In different parts of the world many are starving and more are undernourished. Applying the Golden Rule to ourselves means food for the hungry wherever they are.

Not a cent will be eaten by expenses. The Golden Rule causes others to pay the bill of distributing what we can give.

Sparing on our abundant dinners will give food to those who will die if they do not get what we do not need.

Golden Rule Week urges Golden-Hearted People to do a Golden Deed, and the Satisfaction of Having Done It Will Be More Than Golden.

Reading (Pa.) Eagle.

on hearing that, quickly looked at Mrs. Bittner and then at Ma. "Surely you don't mean to tell me that you don't have Christmas at your house, with those eight kiddies of yours." "Well," said Mrs. Bittner, slightly blushing, "we haven't anything to have Christmas with, and the children never had anything extra for Christmas, so they don't look for it."

"You could at least have a tree for them, since there are so many in the woods back of your house, and you have pop-corn you could string and those lovely red apples like the ones you sent me, would look very pretty on a tree," said Ma.

Mrs. Bittner soon rose to leave. "Here," said Ma, handing her two mince pies and a paper bag filled with doughnuts, "take these along, as I am sure I baked more than we'll eat." "You are very kind,"

said Mrs. Bittner, "and I know the children will be delighted. Thank you very much."

After the door closed after their neighbor, Pa said, "Well, mother, the old saying is, 'One-half of the world doesn't know how the other half lives,' and I guess it's true, for who would have thought we have people right around us who never have Christmas. It doesn't sound American." Ma, who was preparing supper along with making cranberry sauce, spoke up and said, "Yes, Pa, and I've been thinking of a plan to give those poor children a Christmas, and may be at the same time teaching their parents a lesson, showing them what they themselves have been missing all these years." Just then their conversation was interrupted by the boys coming tearing in from school, their shoes all covered with snow. "Well, Ma, we got our wish, snow for Christmas." "Yes, boys, now hurry and get washed for supper as we have something very important to do." "What is it, Ma, tell us," said Ralph.

After they were seated, Pa asked the blessing. The boys ate hungrily, as their mile and a half walk from school in the crisp air, made them very hungry.

"Boys," said Pa, "you have always had full and plenty for Christmas. What would you do if you knew of neighbors who had no Christmas?" "We'd share some of our good things with them, I suppose," said Harold. "Mrs. Bittner called this afternoon and told us they never have Christmas at their house, and with eight children too!" "Never have Christmas!" said Ralph. "Surely they have a tree, or a big dinner," said Paul. "No," said Ma, "nothing more than any other day; and Pa and I've been planning to give them a surprise this evening and have Santa come to see them."

The boys were delighted with the plan; even baby Pearl clapped her little fat hands and laughed as she sat on her high chair. "We have more ornaments than we need for our tree," said Ma, "so we'll trim the small tree you thought wasn't large enough for our high ceiling living room, and give it to the Bittner children. Harold, you trim the tree while Ralph and Paul fill eight paper bags with candy and don't forget to add some nuts and popcorn, also and an orange apiece for them."

Pa donned his Santa Claus suit with the help of Ma, and taking the tree, which sparkled with tinsel and bright colored ornaments, also flinging the bag of "goodies" over his shoulder, he started on foot through the snow. On reaching the house of the Bittners, he knocked on the door. "Come in," called Mr. Bittner. Pa turned the latch and walked slowly into the kitchen. The older children laughed and screamed, while the younger ones ran to their mother who was holding the baby. "Don't be afraid," said Mrs. Bittner, trying to quiet them, "that's Santa Claus, and he won't hurt you."

Santa placed the tree in a corner and heavily flopped himself into the nearest chair. Placing the bag on the floor in front of him, he proceeded to draw out the paper bags, and motioned to the older ones to come and get one. Laughingly they came, one at a time, until it came little Betty's and Bobby's turn. Their eyes sparkled as they saw what Santa had for them, yet they were afraid to go close enough to him to get their treat. Mr. and Mrs. Bittner kept urging them to go, yet they hesitated.

Santa Claus took a large orange and rolled it on the floor towards them. Betty and Bobby stooped to pick it up, then Santa told them to come and see what else

was in the big bag. Slowly they came towards him. Santa left them look into the bag, then told them to reach in and see what they could find. They were so pleased with their candy that they lost all fear of Santa, and when he left, waved their hands to him and asked him to come again.

Sarah and Jennie came home rather late Christmas Eve, laden with packages, tied with red ribbon. The following day was spent in the usual way, first doing the chores, then having breakfast, after which the gifts were distributed. The day was a very happy one, and all too soon, came to a close. The girls remained home for several days' vacation, which was also granted to the boys.

The entire Bittner family came to spend an evening several days after Christmas. While the younger folks were in the living room admiring the tree and looking at the gifts, Ma entertained Mrs. Bittner in the kitchen, the babies, meanwhile playing with blocks on the floor.

"I want to thank you people," said Mrs. Bittner, "for giving us a Christmas. Mr. and I now see just what we have missed all these years. And hereafter, when others are having Christmas, we'll be having it too. I really began this year. After Santa Claus left, and the children were in bed, Mr. and I went out to the chicken-coop and got two large chickens and dressed them yet that night; then I got up early next morning and baked two large cakes and frosted them, and with your two mince pies and doughnuts, we had a wonderful dinner. You taught us a wonderful lesson by your kindness."

Several weeks after Christmas, alas, little Betty and Bobby took a severe cold which developed into plural pneumonia. They were given the best of care, yet one day the death angel claimed them both, Bobby dying in the morning, and little Betty shortly before midnight of the same day. Their little bodies, so nearly of the same size, were lowered into the same grave, amidst the tears and heartaches of the loved ones. The neighbors greatly sympathized with the Bittners and did all they could to comfort them; yet death made a vacancy that was indeed hard to fill.

As Pa and Ma Brown sat thinking of little Betty and Bobby, Pa said, "Well, Ma, I feel very glad to know that the little ones had at least one happy Christmas before God called them home."

BROAD-MINDED

"Did I leave an umbrella here, yesterday?"
"What kind of umbrella?"
"Of any kind. I'm not fussy."
Boston Transcript.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

WHAT ABOUT THE BIBLE?

Text: II Timothy 3:15, "And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

There was "Bible Sunday," and all the children were supposed to speak and to tell the people. I preached about the Bible to my congregation, and now I speak to you on this important subject.

It begins to take shape in the Bible from his other. It



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for Timothy by his mother and grandmother may be done for any child if the proper interest is taken in the Word of God and the welfare of the child. Dr. Philip Doddridge, whose mother was a minister's daughter, used to relate that his mother taught him the histories of the Old and New Testaments before he could read, by the aid of some Dutch tiles in the chimney of the room in which they usually sat. He was trained as a child in the way he should go, and when he was older he did not depart from it. Some one might have said of him as Paul said of Timothy: "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandfather, the Rev. John Bauman, and in thy mother; and, I am persuaded, in thee also."

He became not only a preacher, but also a teacher, being for twenty years at the head of a school of two hundred students, an author and a hymn-

are the Advent hymn, "Hark the glad sound! the Saviour comes," "Dear Saviour, we are Thine," "Awake, my Soul, stretch every nerve," "Our Heavenly Father calls," and "O happy day, that fixed my choice on Thee, my Saviour, and my God."

Most of you read other books, but what about the Bible? Are you giving it its rightful place in your thought and in your reading? I know some children who read from four to eight books in a week, but who very seldom look into the Bible. In this way they are neglecting the most important of all books, which is in itself a library of sixty-six books.

The habit of reading the Bible is formed like any other habit, by doing it regularly and repeatedly. If you will make it the rule to read your Bible every day for a month, you will not want to be without reading it after that. A great many noble and noted men and women tell us how much they owe to the fact that they were made to read the Bible and to commit certain portions of it to memory.

John Ruskin has gone on record as saying that the learning of the Bible by heart, when he was a boy, had done more for him than all the rest of his education. When Henry M. Stanley was a boy, his foster parents put him in a workhouse where he was flogged if he mispronounced an Old Testament name. But when he was in Darkest Africa, he declared that he would go all through that again for what the Bible did for him when he found himself alone in that impenetrable wilderness. Abraham Lincoln built up his education and his character on the Bible, which was one of the few books he had as a boy.

On a poster which I received from the American Bible Society is printed in large letters the statement: "One Book for All People." The Bible is an universal book. It has a message for every one. As a portrait on the wall, when properly painted, will look at you wherever you stand, and will look at all the observers at the same time, so the Bible will look into your heart wherever you may be, and into the hearts of all men everywhere.

The Bible brought the message which the first century needed. It contains the message which the twentieth century needs. And all the centuries which shall follow will need no other message. This makes the Bible unique, different from all other books, in a class by itself. It offers God and all that He can give to all people everywhere. The Bible is the true book of life, the only book that can show us how to live and how to die. It speaks with an authority that other books do not have.

The Bible has been the chart and compass of the progress of the world. Not only to the psalmist has it been a lamp unto his feet and a light unto his path, but to all men and women and children who have walked in the true way of life has it been the guiding star and the shining light. The difference between the lands where the Bible is read and those in which it is not read is the difference between light and darkness, progress and stagnation, life and death.

I read in a magazine not long ago that in America there are still thousands of homes and many thousands of people who have never owned, or handled, or even seen a Bible. We, who live in the older sections of our country, where towns and villages are close together, and where the rural areas are evenly populated, can hardly conceive of the great distances which separate the scattered settlements in some of our western states.

One of the agents of the American Bible Society, called a colporteur, reports that he found homes where there were sons and daughters twenty-five years of age none of whom had ever heard what the Bible was, didn't even know it was a book, and when they saw it had no idea what it contained.

Years ago I formed the habit of reading my Bible every day. I begin with the first chapter of Genesis and read chapter after chapter, to the last chapter of Revelation, then I start in the beginning again. In this way I have read the Bible through a number of times, and every time I read it I find new things to interest me and see many things in a truer and clearer light.

There are about twelve hundred chapters in the Bible. By reading one chapter a day, it will take three years, three months, and fifteen days to read it through. By reading three chapters every weekday and five chapters every Sunday, you can read it through in one year. Of course, there are many chapters and portions of chapters which I read quite often every year in addition to my regular reading of book after book.

The Bible is the only weapon necessary to fight against temptation and sin and to conquer them. When Jesus was tempted, He used no other weapon. He said, "It is written." "It is written." "It is written." Even the psalmist three thou-

sand years ago knew the force of this weapon, for he said, "Thy word have I laid up in mine heart, That I might not sin against Thee." In speaking of the Christian armor in his letter to the Ephesians, St. Paul mentions only one weapon, "the sword of the Spirit, which is the word of God."

I want you, boys and girls, to start now to read your Bibles every day, to learn some of the most beautiful passages by heart, so that, like Timothy, you may become wise unto salvation, and will know where to go for help in time of need, and will walk in the way that leads to the Father's house.

CAROLS FOR THE KING

'Tis a beautiful custom
For Christians to sing
The sweet Christmas carols
To Christ, the new King;
To the Christ who was born
In the long time ago,
Who planted for man
The truths that should grow.

As moments, and years too,
Are speeding away,
We know He is with us
To guide us for aye.
It's fine to be merry
At Yule-time of year,
And know that our Christ
Is the Giver of Cheer.

The world is far richer
Because He hath been,
That man can be free
From the bondage of sin.
Rejoice then, ye Christians,
And hasten to sing
The Christmas time carols,
To honor your King!

Harry Troupe Brewer.

Hagerstown, Maryland.

TEN WAYS TO BE A POOR CITIZEN

1. Don't vote, you might have to serve on a jury.
2. If you do vote, don't give the matter previous thought.
3. Don't help elect a good candidate, as it's easier to criticize later.
4. If summoned for jury service, say you haven't time.
5. If criminals are not punished, blame the courts.
6. Find fault with the work of all officers.
7. Put nothing of yourself into the up-building of your community.
8. Let your influence be a cipher in civic affairs.
9. Ignore all laws which do not meet with your approval.
10. Blame every one else for lack of respect for law.

Iowa Club Woman.

The Road to Christmas

By Daisy D. Stephenson

For months Jack and Joan Jordan had simply lived for the family Christmas reunion to be held in their Kansas home. Judge and Mrs. Jordan had written letter after letter to kinfolk, east, south, and west. And by late November it was fairly settled that there would be enough visiting relatives to make it the most remarkable family reunion in all the "Sunflower State."

"Some of them will have to stay over at

Aunt Nancy's new house, but we want Grandpa Jordan our own selves," Joan petitioned her mother, who was busy making lists of company and lists of guests for the Christmas night party and still further lists of delectable menus.

"Sure, we want Grandpa," agreed Jack fervently. "And I counted on Uncle Johnny's flying over from Texas. No chance, Mom?"

"Only a slim one," sighed Mrs. Jordan. Her mother, Gram Stockton, lived with them, and Johnny was her youngest boy.

At first Uncle Johnny wrote from Brooks Field that he planned on coming for Christmas, and he wrote urging his sister not to have so much fancy food that they wouldn't have room for giblet gravy and "mother's fat mince pie and frosted Christmas cookies."

Gram had been so excited she had marked off the days on her little Calendar of Cheer. She had even secretly looked up her old recipes to make sure she hadn't forgotten how to make those cunning cooky birds and stars and animals with their thick white frosting and colored sugar. Then—that brief, disappointing note from Uncle Johnny telling them he was afraid it was all off, and they were not to count on him.

But here they were on Christmas Eve, gathered around the log fire in Judge Jordan's pleasant big living room—twenty of them, counting the four little sleepy-heads upstairs in bed.

"All over seven to stay up tonight," Joan had reported jubilantly to Cousin Dorrie and Cousin Anne. "Aren't you glad you're old?"

"Huh! You girls just got by," scoffed Cousin Billy, twelve and superior. "Watch out you don't go to sleep and have to be toted to bed!"

Ignoring this, the girls cuddled into the family circle in places of decided advantage. Joan fitted nicely into the old armchair with Grandpa Jordan, while the other two shared the long footstool in Gram Stockton's special cozy corner. On the piano stood a book of old carols that Mother Jordan would play when the guests were a bit talked out and the embers glowed redly.

"I want to sing 'Away in a Manger,' and Jack likes 'O Little Town of Bethlehem,'" Joan told her cousins. "Then Daddy loves 'The First Noel,' and of course we always sing 'Silent Night,' Gram knows the story of the first Christmas by heart, and maybe we can get Grandpa Jordan to tell us a true story of the Wild West. Oh, isn't it fun?"

The firelight shone warmly on the happy faces, old and young and middling. Joan had peeped out to see the Christmas stars shining bright and serene, and she thought of that long-ago night when a special radiant Star shone over little Bethlehem, guiding the Wise Men and the wondering shepherds to a manger. The next minute she was snuggling up to Grandpa and confiding: "You never saw such mince pies! And there's pudding, too, and, of course, turkey with giblet gravy—Uncle Johnny loves it—"

"In union there is strength," Grandpa nodded gravely, though his lips twitched under his snowy mustache, "but in reunion there is sustenance. Mary"—his gray eyes twinkled at Mrs. Jordan—"is there a burglar alarm in your pantry? Though after that prime dinner of yours I reckon I can worry along till morning. Joan's trying to make my mouth water for the Christmas dinner, and I'm about convinced I'd better skip breakfast."

"No skipping for me," laughed Uncle Tom, who had come home after a long absence in South America, where he had been building bridges. "I've counted on this Christmas for three hungry years, and I don't mean to miss a thing." And one big brown hand reached over and gently rumbled his mother's soft, silvery hair.

"You did travel a long way to get here, Tom," Gram smiled fondly at her biggest son. "But it's been worth it to me already. Now if only Johnny—" She sighed and fell silent.

"We rode three days on the train," boasted Billy who, with his mother and small brothers, had journeyed from the East to join this family party. "Some day," he predicted in an outburst of enthusiasm, "I'll come faster. I'll fly. I'll start after breakfast and land here for supper."

The children nodded matter-of-factly over their buttered popcorn and the grown-ups looked thoughtful. Judge Jordan's glance rested on his father, hale and erect at eighty; on little, lovable Gram Stockton, serene and seventy. Then his eye

passed from the uncles and aunts in their prime to the rosy-cheeked, eager-eyed children.

Yesterday, Today and Tomorrow. How the world had progressed since his father had traveled on horseback about the Western gold camps! Since he, himself, had mushed over perilous snow fields of the Rockies on snowshoes to spend Christmas with friends! How the world would change before Jack and Joan grew up and kept Christmas in their own homes!

"Well," remarked Grandpa, lighting his pipe with a coal from the hearth, "I reckon we've all traveled some strange roads to Christmas in our time. Eh, Sarah?" He smiled at Gram Stockton reflectively.

"I was just thinking, John," she smiled back, "of the time sixty-odd years ago

when my folks drove from the little sod house on the Iowa prairie to spend Christmas Eve and next day with friends in town. Ten whole miles it was over a nearly unbroken prairie. I remember we shut the chickens up snugly and left feed and water for them. But the dog and Clover, the cow, had to go along.

"Yes," she nodded as the children burst out laughing. "Clover followed along behind the wagon and Patsy, the dog, was with us three youngsters on the straw-covered wagon-bed. It was bitter cold, but we had hot soapstones for our feet and we didn't mind. It was a big event in our lives to go visiting, and though the oxen plodded along and the wagon jolted and lurched over the frozen ruts, we didn't know any better way of travel. We



'Twas the night before Christmas

had a little cedar tree our friends in town had gone far to get, and I still remember how good the molasses taffy and mother's caraway cookies tasted."

"Oh, Gram, is that all you got? Didn't you hang up your stockings?" cried wee Anne in consternation.

"Indeed we hung up our stockings! Good, stout woolen ones they were that Mother had knitted us. I found a beautiful corn-husk doll in mine and a little doll-house my father had tinkered up. Then there was a new blue dress and bonnet for me made over from one of Mother's. We had a wonderful time, and a blizzard came up and we had to stay three days." Gram wound up, flushed with reminiscence. Then she looked uneasy and apologized: "Mercy, how I do run on! Now, John," she appealed to Grandpa Jordan, "you tell the children something real interesting."

Grandpa looked deep into the leaping flames and traveled far back into Yesterday. The boys were clamoring for something true and thrilling.

"Well," he began, sliding down in the big chair till his backbone was quite comfortable, "I reckon the most exciting Christmas I recall was when I was riding as scout for the stagecoach that carried mail and gold dust down to Platte City from the gold diggings of Leadville and Tarryall. I had the fastest, smartest roan pony. 'Blue Blazes' I called him. I was just turned eighteen, but I felt plumb grown up.

"The older men who guarded the stage when it carried something extra important called me the 'Kid.' I didn't have any regular home. Just batched with other fellows at camp. Mostly I lived on my pony. Blue Blazes could outrun the other scouts' horses, and I was a pretty good shot in those days. There was always plenty riffraff hanging around the gold camps, and it was a quiet trip when Buckskin Jim, the driver, didn't get shot at or held up.

"This time I'm telling about I'd ridden down to Platte City and seen the mail safely through. Blue Blazes and I hit for home—and say! it was cold as—blue blazes, sure enough!

"My game little pony, sure-footed as a burro, was on the hardest stretch in the canon—narrow and slippery and crooked as a snake that trail was! I was humped over trying to keep the wind from going right through my bones when suddenly Blue Blazes jumped and snorted and pretty near spilled me off. Bang, bang! There was shooting and screaming ahead of us where the road widened.

"Well, we hustled right ahead to the scene of action and there was a big, rough-looking fellow with black whiskers holding up a stage and a driver I'd never seen before. Nobody noticed us at first, for the driver was wounded and slumped over in the seat. Inside the coach a gentleman was holding up his hands and looking fairly worried as he stared into the business end of a gun. A pale, pretty girl was taking off a gold chain and handing it over to Blackbeard when I got busy myself."

"Oh, Grandpa! Did you fix him?" crowed Jack excitedly.

"Did I?" chuckled Grandpa. "I surprised that gent all right. Things were right lively for a minute of two, during which I got Blackbeard's gun and returned the money and jewelry to the tenderfeet from the East. I did what I could for the driver, but it was plain he couldn't drive any more that day. So I herded Blackbeard into the front seat, gave the gentleman the gun he'd been looking at so hard and said, 'See to it that he takes you on to town. Then turn him over to the sheriff.'"

"But he didn't seem to want the job. He was an editor from Washington City, it seemed, and more familiar with the pen than a weapon. Besides, his daughter begged me to go along and protect them. So, as I didn't have any Christmas dinner

THE PASTOR SAYS

By John Andrew Holmes

Putting a good dinner into a natural after-dinner speaker is like putting an Uncle Josh record into a phonograph.

waiting me at home, I rode beside them on Blue Blazes, and that spunky little pony was as brisk as if he wasn't cold and hungry and tired."

"Oh, Grandpa, didn't you have any Christmas dinner or a single present or anything?" cried Joan sympathetically.

"Honey, that was the best Christmas I'd ever had," Grandpa assured her, his eyes blinking through a sudden fog that obscured the fire. "I ate dinner with the strangers and Mary Alice, and I got acquainted and—well, I don't need to go on. You know how she came out West to stay two years afterward, and we had our own log cabin with the little organ that traveled across the plains for your grandmother, Mary Alice. I don't think I ever saw stars as bright as they were our first Christmas together. And Mary Alice sang 'Silent Night'—mind playing it for me, Mary!"

Mrs. Jordan wiped away a mist from her own eyes and went to the piano. But before she struck the chord the front door opened boisterously and into that peaceful, contented company burst a tall, smiling young man in flying togs. Everybody exclaimed in chorus, "Johnny!" And everybody made a bee line for the newcomer, but Gram reached him first. There was a joyous hubbub for awhile, you may believe. And when it had quieted down a bit, Grandpa expressed the feeling of the whole happy family.

"Now everything's tiptop and all hunky-dory with Johnny here. He traveled a road to Christmas that's too high and rapid for me, but he made it and that's what counts. Now Mary, let's have the song!"

"All roads to Christmas follow the Star and lead to Love," said Mother Jordan reverently, and played the opening strains of "Silent Night."

(All rights reserved)

Friend—"Are your poems widely read?"
Poet—"I'll say they are. Over 20 editors read the last one."

Birthday Greetings

By Alliene S. De Chant

With "Peace on earth, good will toward men," the Christmas message as an obligation, I want to tell my peace-loving boys and girls what fifty children did on Goodwill Sunday night in our St. David's Church, Hanover, Pa., R. F. D. Following an old St. Martin's Day custom, of Holland, they gave a "Lantern Peace Pageant" written by their very own Mrs. Elmer H. Gentz. They carried Japanese lanterns with flashlights inside, and such emblems as "Goodwill," "Light" and "Peace" and two little girls in Dutch costume, told the story of Holland's ancient custom. Nor is that all—for St. David's Church sent 23 Treasure Chests to Filipino boys and girls! (The children sent 21 and the Girls' Missionary Guild members sent two—one for themselves and one for the children at our Hoffman Orphanage. And 13 of the G. M. G. members at the orphanage wrote letters to put into the Treasure Chest.) Greetings to all my boys and girls, who, under the leadership of "peace" folks like Mrs. Gentz, are doing all we can to make the Christmas message ring true.

P. S.—Peep over my shoulder, you who are 14, and your brothers and sisters, aged 14 to 19, while I read a buff-colored folder, "The Zelah Van Loan World Friendship Award." Yes, for the best 750 to 1,000 word essay on "Christ and World Friendship" written before January 31, 1931, a \$300 prize will be given. There are 32 other prizes: 2nd prize \$100; 3rd \$50, and 30 of \$10 each. Nor are American youth the only ones who may enter the contest, for like prizes are to be given to contestants in Mexico, Central and South America and the Caribbean region. Write at once to the Committee on World Friendship Among Young People (105 East 22nd St., N. Y. C.) for a copy of the folder, and then share with other youth your best thoughts on "Christ and World Friendship."

SOURCE OF SUPPLY

Five-year-old Mary was driving through the country with her daddy when, for the first time in her life, she spied some cat-tails in a swamp. "Oh Daddy," she cried, shaking his arm, "look at the hot-dog garden!"—Parent's Magazine.

Puzzle Box

ANSWERS TO—BEHEAD THE MISSING WORDS, No. 1

1. Store—tore—ore.
2. Beaten—eaten—ten.
3. Garden—Arden—den.
4. Stray—Tray—ray.
5. Slate—late—ate.
6. Trout—rout—out.
7. Scream—cream—ream.
8. Spark—park—ark.

CURTAILED WORDS, No. 12

1. Curtail one who is a rover or wanderer and get a kind of stove. Curtail it and hear what the bell did. Curtail it and discover what the man did when in a hurry. Curtail once more and get the name of a heathen god.
2. Curtail a venomous South African snake and get the name of a city in Florida. Curtail and get a word meaning to drive down by a succession of blows. Curtail and find a head covering.
3. Curtail twice one who decorates and see what he uses in decorating. Curtail and learn what he sometimes gets from the thing he uses. Curtail twice and get a parent.
4. Curtail twice an important opening in your house and get what you can find but never see. Curtail it and you will not lose.
5. Curtail a word meaning each and all and get one meaning at all times. Curtail it and find Adam's wife.
6. Curtail to gain knowledge and find one of Shakespeare's kings. Curtail and see a green meadow near. Curtail and get the French article.
7. Curtail a valued substance to see how the earth and see the man who dig it out. Curtail and get a possible pronoun.

A. M. S.

Home Education

"The Child's First School is the Home."
—Froebel

RIGHT IDEALS ABOUT "GROWING UP"

By Edith L. Ish

"You forgot something," said Gerald to Gerald as he left the playroom to join his playmates in the

With reluctant feet and half sulking, Gerald came back. "When I grow up I'll never fold my napkin," he said, cramming a rather crumpled piece of linen into the ring, and banging the door by way of emphasizing his resentment.

"When I grow up I won't wear rubbers ever," pouted Betty Lou, when reminded of the wet sidewalks as she started to school.

"Teachers only have to ask questions—they don't have to learn any old multiplication tables," grumbled Joe, as he struggled over the "nines." "When I grow up, I won't have any books except about knights and airplanes."

These expressions of rebellion and dozens of others similar in tone are heard all too often by parents and teachers. Children complain about restrictions and what they regard as the freedom of adulthood.

Such a condition of mind is annoying to those who have the training of boys and girls. But the truth is that the child's attitude toward the future and its privileges is determined in early years by those in authority.

Unless the folding of the napkin at the table implies more than mere social conformity, it will very soon lack interest for the small boy. Let Mother introduce this habit as a test of advancement in ability to do things.

"I believe you are almost big enough to fold your napkin now without anyone to help you match the corners. Let's try it for two days and see just how well you can do." After the two days the time may be extended to a week, always with the challenge to his growing powers of responsibility. This manner of training removes the idea of a command. From a mere rule of etiquette folding a napkin might become to Gerald an opportunity to display development.

And as to the wearing of rubbers, Betty Lou's mother may almost entirely remove this worry by making this a milestone in her small daughter's judgment and self-reliance.

"I believe you are old enough to decide whether you need to wear rubbers, dear. If I am not mistaken you can see when it is cloudy and when the walks are damp just as well as I can. So I am going to give you this 'growing up' privilege this week. You may prove to me whether I am right."

When the week is ended, Mother may again say, "Well, you did pretty well, but just to show you are really ready for this responsibility all the time, we will try the plan one more week."

At this very point Betty Lou begins to sense that "growing up" is not throwing off rules, but learning to apply them through personal choice. By such a course the child loses the false notion that to grow up is "do as I please." Growing up becomes a dignifying experience of every day.

When mothers hold out responsibility as a trophy to be won by diligence and acclaimed as an accomplishment, good habits and resourcefulness will result. Resentment will die unborn or become submerged in the zest of worthy performance.

"I know from personal experience and from wide observation of the very helpful influence of proper direction of the children through the pre-school period covered in the kindergarten work."—W. I. Smith, President, Walla Walla College, College Place, Washington.

If you desire to get a kindergarten opened for the boys and girls of your community write to the National Kindergarten Association, 8 West Fortieth Street, New York, for literature and advice.

BREAKFAST NOOK REPARTEE

"Anybody would think I was nothing but the char-woman!"

"Especially if they saw this toast!"

Life.

NO ALPENSTOCK FOR HER

Mrs. Newrich was describing her travels to an envious audience.

"And have you been in South America?" somebody inquired.

"Many times," said Mrs. Newrich, rather bored. "In fact, I know it from end to end."

"Then, of course, you went up the Amazon?"

"No! As a matter of fact, I didn't," said Mrs. Newrich, "but my husband went to the top. You know I never did care for climbing."—Cincinnati Christian Advocate.

The Family Altar

By A. W. Krampe, D.D.

HELP FOR THE WEEK DEC. 15-21

Practical Thought: There is born to you this day in the city of David a Saviour, who is Christ the Lord. Luke 2:11.

Memory Hymn: "O Come, All Ye Faithful."

Monday—The Birth Foretold Isaiah 9:1-7

The Christmas note is sounded in the meditations for this week and rightly so, for our hearts are turned towards Christmas and to Him whose birthday we celebrate at this season of the year. This passage on the Messianic King has been called "the famous passage." It certainly is a noble and most beautiful one, simple yet possessing a grandeur all its own. The prophet has seen the glorious dawn which will bring joy like the joy of harvest home. All is centered in the person of the ideal King whose reign is described as one of peace. The fourfold name given to Him is expressive of His wisdom and dignity and power: "His name shall be called: Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. No wonder the prophet sounds the note of rejoicing—the King will be Israel's Deliverer.

Prayer: Heavenly Father, we enter upon this new week in Thy name. We know we are weak in ourselves but Thou hast promised to make us strong in the grace of Christ Jesus whose coming into this world we are about to celebrate. Amen.

Tuesday—The Place Foretold Micah 5:2-9

It was part of the work of the prophets to keep alive in the hearts of God's people the Messianic Hope. They spoke of the coming of the Great Deliverer, described in glowing words His personal character as well as that of His reign. Naturally the people expected the King to be born in the capital. However, the prophet Micah declared that deliverance would not come from Jerusalem but from the little country town from which King David sprang. Isaiah had announced the birth of the wonderful child and his younger contemporary points out Bethlehem as the place of His birth. In the providence of God the comparatively small and obscure place—Bethlehem, the house of bread—was to be the birthplace of the "Prince of Peace." Micah, like Isaiah, places the emphasis upon peace—"This man shall be our peace." Micah 5:5.

Prayer: Dear Father, we thank Thee for Jesus Christ and all that He is to us. He is our Peace, who hath broken down the wall of partition and abolished the enmity. May He find anew a place in our hearts and lives. Amen.

Wednesday—Christ's Work Foretold Isaiah 61:1-6

From the Gospel of Luke (4:16-30) we

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learn that Jesus made the words of our passage the basis of His first sermon in the synagogue at Nazareth. He found in the words of the prophet the program for His life's work. According to Jesus' interpretation Isaiah had outlined the nature of his Messianic work: "good tidings for the poor, release for the captives, recovering of sight for the blind, liberty for them that were bruised." This was the Gospel which He had been sent to proclaim—the acceptable year of the Lord. "Today," said Jesus on that day in Nazareth, "hath this Scripture been fulfilled in your ears." (Luke 4:21.) Jesus felt Himself to be the very center of that passage in Isaiah, everything focused in Him. How well the prophet had foretold Christ's work!

Prayer: Thou, O God, hast spoken plainly through the prophets concerning Thy Son, Jesus Christ, our Lord and Saviour. We thank Thee for that wonderful revelation of our Lord's Person and Work. May Thy Word become more precious to us day by day. Amen.

Thursday—Christ's Birth Luke 2:1-7

The story of Jesus' birth is so familiar to us that nothing new can be said about it. Yet it has not lost any of its charm. It is as precious and fascinating now, as it was in the past and it will continue to be so in the future. Today our attention is first directed to Joseph and Mary as they journey to Bethlehem in order to be enrolled there as those who belonged to the house and family of David. That was a long and tedious journey. When they came to the town they were weary and anxious to find a place to rest. But there was no room in the inn. Others who had come earlier had taken possession of all available places. Under such circumstances Mary gave birth to her first-born son, wrapping Him in swaddling clothes and putting Him in a manger. "He became poor for our sakes, that we through His poverty might become rich." (II Cor. 8:9.)

Prayer:

"Joy to the world! the Lord is come;
 Let earth receive her King;
 Let every heart prepare Him room,
 And heaven and nature sing." Amen.

Friday—Shepherd Seekers Luke 2:8-16

In striking contrast to the humble, lowly, earthly origin of Jesus is the announcement of His birth by heavenly messengers to lowly shepherds. These simple men, while performing their work were the first to receive the good news. In the place where Boaz had lived, and where David spent his boyhood days these shepherds were living a life of prayer and meditation, belonging possibly to the class that was waiting for the consolation of Israel. A manifestation of divine glory accompanied the wonderful message: "Be not afraid I bring you tidings of great joy, for unto you is born this day a Saviour." Jesus is also the Lord and Saviour of the working men among whom there are many earnest seekers and faithful searchers after truth. These shepherds came and saw and then became messengers of the good news to others.

Prayer: Our Father, we thank Thee for Jesus, our Saviour, who came into this world that men might have life and have it abundantly. We thank Thee that He

was made like unto us in all things, sin excepted. Help us to yield to His drawing power. **Amen.**

Saturday—The Child in the Temple
Luke 2:40-47

The record of Jesus' childhood is very concise. Only one event is mentioned of His boyhood days and that is the incident of today's meditation. Jesus spent the early years of His life in Nazareth. We may be sure that both Mary and Joseph were anxious to instruct the boy Jesus at home. In that home, under the influence of His godly mother and the devoted Joseph, He would naturally grow up in a religious atmosphere. As all pious Israelites, the parents of Jesus were also in the habit of going to Jerusalem, every year, according to the custom of the feast. At the age of twelve Jesus accompanied them.

He felt perfectly at home in "His Father's House." Parents and children should go to Church together. In this way children will early form the habit of Church going. The absence of children in the Church services is an alarming fact.

Prayer: We thank Thee Father, for our homes and our parents and all the happy associations of childhood and home life. Help us as parents to make our homes truly Christian homes and help our children to follow the example of Jesus. **Amen.**

Sunday—The Child's Growth
Luke 2:48-52

Luke gives us the record of Jesus' childhood in the words: "The Child grew, waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." Words very similar to these close the account of the one event of His boyhood life—the

visit to Jerusalem when twelve years old. These verses show us that Jesus lived a real, normal human life; He grew physically and intellectually and the divine favor "was His abiding possession." The first saying of Jesus (the only one recorded) is a very significant one and throws some light upon His spiritual development. It seems to express the consciousness on the part of Jesus of a peculiar relationship to God, Who is His Father in a special sense. It also seems to reveal a grasp of the real meaning and purpose of His life. He was like us and yet different from us.

Prayer: O Lord, as we enter Thy sanctuary today may the spirit of worship and praise be ours. Give us more of the spirit of Jesus that it may also be our delight to be in "our Father's House." Bless the services of the day to this end. **Amen.**

NEWS OF THE WEEK

Mrs. Henry W. Elson

A severe earthquake occurred Nov. 26 in Japan, over an area of approximately 600 miles, from Osaka in the South to Fukui in the North. It wrought heavy damage on Izu Peninsula, where many houses collapsed and many lives were lost.

President Hoover appealed to the public opinion of the country Nov. 25 to support the enforcement of the existing State laws for the suppression of gangster crime and corruption. Asserting that the State laws were ample if enforced, to protect citizens from racketeering, with its killing and plundering. The President declared that he would not ask Congress to extend the Federal code to cover this type of criminality.

Indications are that the death rate this year in the industrial population of this country and Canada will be the lowest in years, according to reports from the Metropolitan Life Insurance Company.

Establishment of the W. K. Kellogg Child Welfare Foundation for the treatment of handicapped children of the nation, with a fund available that is understood to include \$1,000,000 for immediate use and further additions as needed that may reach the \$50,000,000 mark, has been made public. Dr. Pritchard, a specialist at the Battle Creek Sanitarium, is the medical superintendent and director. The school is named for Mr. Kellogg's mother.

Captain Otto Sverdrup, one of the greatest of Scandinavian explorers, died at Copenhagen, Nov. 26 at the age of 76. He was a close associate of the late Dr. Fridtjof Nansen. Shortly before his death he received an award of \$67,000 from Canada in recognition of his exploration of the northern archipelago of Canada northwest of Greenland.

Laclede, Mo., the birthplace of General John J. Pershing, is planning to honor him by creating a 3,000 acre national park which will bear his name.

Edward C. Goodwin, Senate librarian, died at his home in Washington, Nov. 26, at the age of 73.

Representative John F. Quayle, a member of Congress for the last eight years from Brooklyn, died Nov. 27. He was a Democrat.

The Nobel Peace Prize for 1929 was awarded Nov. 27 to Frank B. Kellogg, former Secretary of State of the United States and now a justice of the Permanent Court for International Justice at The Hague. The peace prize for 1930 was awarded at the same time to the Most Rev. Nathan Soederblom, Archbishop of Upsala and Primate of Sweden. Each of the two Nobel peace awards carries a grant of 173,000 kroner, about \$48,000. Mr. Kel-

logg and Dr. Soederblom will arrive in Oslo Dec. 10 to receive their awards in person.

An earthquake, fire and floods Nov. 27 ravaged the north-central part of Chile, causing damage estimated at more than \$120,000.

Dispatches from Valona, Albania, Nov. 27, said that new earth shocks had caused the collapse of houses and injury to numerous inhabitants of the district.

The railroads have demanded sweeping relief from competition. The executives have declared in drafting bills for Congress that they are confronted with a serious crisis. They want pipe lines curbed and would force the oil industry to divest itself of \$400,000,000 investment. They would increase license cost on buses and trucks.

The Labor party of England won a decisive victory Nov. 27 on the Conservatives' censure of the MacDonald government in the House of Commons over the alleged bungling of the recent Imperial Conference. The party's majority was 65.

Henry Cunningham, of Cresco, Iowa, a member of the Federal Reserve Board, died suddenly in his office in Washington Nov. 28.

Bishop Sheldon Griswold, of the Episcopal Diocese of Chicago, died Nov. 28 in the Evanston Hospital.

Charging that the German populace in Polish Upper Silesia has suffered terrorism of the worst kind since the beginning of the recent election campaign in mid-October and citing ten cases of outrages in detail, the German government has sent a note of protest to the League of Nations Council.

G. Howard Ferguson, Premier of Ontario, has been appointed the Canadian High Commissioner to London.

William N. Doak, of Virginia, legislative agent of the Brotherhood of Railway Trainmen, has been named Secretary of Labor by President Hoover, to succeed James J. Davis, who leaves the Cabinet to become United States Senator from Penna.

Mrs. J. M. Keith-Miller, Australian flier, supposed to have been lost in bad weather on her way from Havana to Miami, landed safely in the Bahamas.

President Hoover has announced that he would submit the protocol of American adherence to the World Court to the Senate at the concluding session of the present Congress. The President's decision has been taken against the advice of leaders of his party, including Senator Watson, the Republican floor leader.

Definite action was taken by the Post Office Department Nov. 29 toward starting a transatlantic air mail service between the United States and Europe.

Margot, daughter of Professor and Frau Albert Einstein, was married Nov. 29 to Dr. Dimitri Marianoff, Russian scientist and writer, at the Registry Office in Berlin. She is an accomplished sculptress, who specializes in miniature figures and busts. Dr. Marianoff recently accompanied Sir Rabindranath Tagore on a tour of Soviet Russia. Professor and Frau Einstein sailed for America Dec. 3.

Sixteen miners were killed in a blast by an explosion of gas in a mine at Lutie, Okla., Nov. 29.

An opinion that Communism is constantly increasing in the United States, with an estimated 100,000 members of the movement, or sympathizers in New York City alone, was expressed by Representative Hamilton Fish, Jr., of New York, in a recent radio address.

A new movement for unemployment relief, aiming at an expenditure of \$1,000,000,000 for public works and improvements by the Federal Government as a means of providing employment to hundreds of thousands of workers and supplying renewed impetus to business and industry in general, was started Nov. 30, with announcement of the formation of the Emergency Committee for Federal Public Works and of its intention to urge its program upon Congress. Prominent business men, bankers and civic, religious and social welfare leaders are members of the committee. This committee will ask Congress to float "Prosperity Bonds" similar to the war-time Liberty Loan.

The purchase of Armageddon, the ancient site of the battle mentioned in the Old Testament as Megiddo, and thirteen acres on the side of the adjacent Mount Carmel for archaeological exploration for \$3,500 was disclosed Nov. 30 by Dr. James H. Breasted, director of the Oriental Institute of the University of Chicago. It was bought from the 90-year-old widow of Lawrence Oliphant, an American woman, living in the South of England.

After a five months' recess the 71st Congress assembled Dec. 1 for its final session.

Mother Jones, Labor Defender, died at Silver Spring, Md., Nov. 30. Last May she celebrated her 100th birthday.

Ruth Nichols, of Rye, N. Y., landed at Burbank, Cal., from New York in the flying time of 16 hours and 59 minutes, which is faster than any woman has crossed the United States before.

Dr. Miller Reese Hutchison, engineer, has invented an instrument which will eliminate the deadly fumes of carbon monoxide and increase the efficiency of airplanes by one-third.

A LETTER FROM BOWLING GREEN ACADEMY

(Continued from page 2)

for women, and yet this financial depression compels most white people to cut off their help and do the work themselves.

hence the bread-earners and rent-payers are without any means of making ends meet for their little ones. I know a mother with 5 children who cooks at a boarding house for 20 people or more, and only gets \$2.50 per week, while her husband picks up coal along the R. R. streets and along the alleys. They pay rent out of their meager sum and of course with a scant portion of food, there is nothing left for clothing.

Children play up and down the street with one garment and barefooted. Many of them live in homes in which there are no window-panes, and a small grate with little coal. Lack of food and clothing call forth deepest sympathy, and for these we as Christians must feel a responsibility. There are young women and men in our School who lost their crops in the rural districts because of the drought, who are here penniless. They must depend upon jobs. No jobs, no food. We have twin brothers here just 18 years. They come from a very large rural family, renters on a farm. They lost their crops, so the children had to be hired out for their board. These twins came up here to get jobs and go to school. They are earnest, good-natured boys, and are "Japish" in appearance; they go on "odds and ends" jobs when possible. They get a box of crackers and a bottle of milk and often exist on that for a day. I often wish in these distressing days for the interest and sympathy of men who are in the wholesale business and who are in a position to donate different foods. I am appealing for food and clothing for all sizes and all ages. I always provide Christmas dinner for the negro orphans and destitute children each year and I hope my friends will rally to this occasion and help me to make them feel that Christmas was for them too, and that Christ was born for them also. My Reformed friends have always responded most generously and faithfully. I have learned to depend upon them. They seem to realize that, regardless of color, they are their "brothers' keeper." Oh, the stigma of being black or of being a negro! The very name spells segregation, disadvantage, hardship, imposition and a quite miserable existence to many of us. There are so few humane societies in the Southland that feel and do all that should be done for the poorer class, and especially the negroes. They suffer for lack of love, for love will take heed to suffering humanity. "Love worketh no ill to his neighbor." It was love that gave the approaching Birthday which makes us all long for the Christmas season and gave all of us the hope of salvation. Please help us! Send all donations to

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A THRICE BORROWED EDITORIAL

The Wisconsin "Congregational Church Life" borrowed from a local Church paper this item, and we have borrowed it for the readers of the "Congregationalist" and "Herald of Gospel Liberty":

Use of an Adjective

"A minister should never be addressed as Rev. Jones. That form of address is as incorrect as Venerable Brown or Honorable Smith. It is correct to refer to the Rev. John Jones, the Rev. Mr. Jones, or the Rev. Dr. Jones, if he has a doctor's degree. But under no circumstances should he be addressed or described as Rev. Jones. In ordinary conversation he may be referred to as Mr. Jones, and no intelligent minister resents this form of address. The minister of Pilgrim Church rejoices that so many of his people do not employ this barbarism." — "Church Notes," Superior, Pilgrim.

"We wish that all newspaper editors and the rank and file of our Church people would mind that admonition of the pastor of Pilgrim Church."—"The Congregationalist."

We wish so too, but we do not expect it. What will happen is this: One of the leading Congregationalists will meet the editor day after tomorrow and say, "I was telling Rev Jones only last night that the 'Congregationalist' is a great paper."

A subscriber of the Wisconsin "Congregational Church Life" will write a letter to that publication and say: "Your influence grows by leaps and bounds. Rev. Smith's article was a dandy."

A subscriber of the local paper where all this started will get its editor on the telephone and ask, "Is that Rev. Brown?"

No, brethren. Let us go down fighting bravely against this atrocious usage, but down we shall go.

The Christian Leader.

glory of the day. Even there Christmas may become purely commercial and secular.

But today, as we study this lesson, we are still half a week away from the beguiling glamor of the Christmas tree, and from the joy of giving and receiving. We may, like Mary, ponder these things and sayings deeply in our hearts. And, thus, our study of the lesson may help us to make Christmas a holy day, and not merely a holiday.

Primarily, Christmas is, or ought to be, the great home-day. It is the birthday of the little Child who is leading the whole world to God. It is supremely the children's festival, and the festival of the child-hearted. And to be child-hearted means the possession by us of the spirit of this little Child of Nazareth. Candles and trees, gifts and games have their place in our homes at Christmas. But they cannot engender the spirit whose rule in our hearts makes Christmas of every day, and whose absence deprives even the Christmas Day of its real glory. They are mere tinsel, except as symbols of the spirit.

And that spirit only Christ can engender within us, as He takes possession of our hearts and minds. The angels set it to music when He was born. They sang about joy and peace and good-will. That is the spirit of Christ, and the Christmas spirit. It finds expression in loving and in giving. It is the opposite of hatred and of selfishness in all its forms and manifestations. Where it reigns, joy and peace are found.

Only the possession and expression of that Christlike spirit makes Christmas. It is a great thing to set apart a day in the calendar, and to hallow it as the birthday of Jesus, nineteen centuries ago. But that momentous event loses its real meaning unless Christ is born in our hearts; unless His Spirit rules in our homes and reigns in our lives.

Let us approach Christmas in that spirit of joy, peace, and good-will. If the heart is full of it, it will overflow into the home and make it a place of gladness. And it will manifest itself beyond our homes, among the poor and needy, the wretched and distressed. Thus the world will hear an echo of the song the angels sang so long ago. It will believe, indeed, that nineteen hundred years ago there was born the Saviour of all mankind.

II. The Child. Easter, not Christmas, was the great festival of the early Church. Not until the thirteenth century did the infant Christ and His manger come to take a large place in the affection of Christians. And this was due chiefly to the influence of Francis of Assisi, who visited Bethlehem and wept with holy joy over the lowly birth of the Saviour. When he returned to Italy, he diffused his own devotion among many. Great artists found the highest inspiration of their genius in the scenes and setting of the nativity. All the world began its annual spiritual pilgrimage to Bethlehem. And there mankind finds a Child.

When we go with St. John to Christ we are led deep into the realm of philosophy (John 1:1-18). On the wings of faith he takes us into the regions of eternity. He

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sunday before Christmas

December 21, 1930

Christmas Lesson

Luke 2:8-20

Golden Text: There is born to you this day in the city of David a Saviour, who is Christ the Lord. Luke 2:11.

Lesson Outline: 1. The Child. 2. The Choir. 3. The Congregation.

There is still half a week until the dawn of Christmas morn. Our study and meditation precedes our celebration by several days. And, thus, we are given an opportunity to prepare our hearts and minds for

the proper observance of this greatest day of all the year. Home, heart, and mind—each and all of these three should have their full share in the celebration of Christmas.

But the Christmas season is so full of hustle and bustle everywhere, on streets and in stores, that our hearts and minds may easily lack the mood and the leisure for a deep, and ever deepening, appreciation of the wondrous story. We commercialize and secularize our celebration. The mind and the heart do not enter into it. We miss the profound truth that lies at the very core of Christmas, and we lose the balm and the benediction which it brings to the heart of mankind. Even our homes may thus miss the full and true

calls Christ "the Word." He declares that from all eternity this Word was with God; yea, that the Word was God. And then the evangelist unfolds before our wondering eyes the majestic panorama of creation, revelation, and redemption. He affirms that, somehow, Christ was in all of it. Long before He became flesh, He had been present and active in the universe and in the history of mankind.

But all that is meat for strong men, not milk for babes. It is a philosophy of history whose key is Jesus Christ. It is the deepest and truest interpretation of the meaning of life, and the most blessed as well. But, if men are to find in Christ what John found and declared, they must first go to Bethlehem with Matthew and Luke, and see what God hath done. They must first see and know the reality and the wonder of the Child of Bethlehem and of the Man of Nazareth.

The first striking fact in our narrative is the utter reality of Jesus' birth. The Babe in that manger was as weak and helpless as any new-born child. It needed and found the same mother-love, but a poorer welcome from the world than most children do. No romancer would have chosen a stable, a manger, and a child to portray the advent of the Saviour of the world. No man had ever dreamed of God's greatest gift to mankind in that fashion. But thus it came: as a Child!

And that same note of utter reality runs through the whole life of Jesus, as the gospels depict it. The Child becomes a man, a real man. He was like unto us in His flesh. But in His Spirit He was unlike any other man we know. He was full of grace and truth, a helper and healer of men. He brought sinners to their Father, in penitent faith. He transformed men into new creatures by the power of His love. And when men beheld His glory and felt His power in their lives, they asked in wonder and awe, Who is this Child?

That is the second note we find in our lesson. The note of wonder. It, too, runs through the entire life of Jesus as we find it pictured in our records, from His lowly birth to His glorious resurrection and ascension. It is as real as His true and full humanity. And it increases as the ages lengthen. The better we come to know Him, the more we are gripped by the wonder of His person and power. The question never dies, Who is this Child in whom all the world is blessed?

Do you know the answer to that great question? It is recorded in the Bible. He is Immanuel, God-with-us. In His life and love the eternal God has revealed Himself most fully to men for their salvation. And the true name of this heavenly Child is Jesus, which means Saviour.

But this Biblical answer is the testimony of a faith that was born of personal experience. It means nothing to us unless we share that experience of the wonder and power of Jesus' love that made men His disciples. Merely to read the story of this wondrous life and say, It must be true because it is written in the Bible, is not faith, but credulity. The real wonder of Jesus is hidden from such eyes. It is seen only by those who have personally experienced the power of His redemptive love. And such men will gladly go to Bethlehem with the Magi of old, adoring this Child, the gift of God's love.

II. **The Choir.** The first Christmas sermon was preached by "an angel of the Lord," who appeared to certain humble shepherds in the fields near Bethlehem. "A multitude of the heavenly host" accompanied him, praising God. Thus the Christmas gospel was spoken and chanted into the heart of a wondering world. It proclaimed good tidings of great joy which shall be to all people. That was the text of the angelic sermon, as it were. Its substance was the proclamation of the birth of a Saviour, "who is Christ the Lord." And it ended with a doxology that glori-

fied God and pronounced peace upon men of good-will.

In this message, sung by angels, we find the glory of Christmas, the gladdest and greatest day in human history. Its very essence is the glad tidings that Christ has come into our world as its Saviour. That remains our abiding, unchanging Christmas message. And we must speak and sing it into the heart of mankind until its joy is shared by all the people. That day will surely come, though it may seem to tarry long.

It will come because men need God more than meat and drink. Only in Him is human life complete. Without Him it is mere tinsel. And in Christ, God finds us and we find Him. In Christ we find God so dear to our heart and so near to our understanding that we may call Him our Father in heaven. That is why, some day, our Christmas message will sing itself into the heart of all mankind. The love of God will prove irresistible.

That great day is much nearer now than when Christ was born. There was no room for Him then in the world's crowded inn. Not in the Jewish Church nor in the Roman world. No room for such faith and love as were His. But since then Christ has found lodgment in millions of hearts

and homes. His love has found room in the life of mankind. And we may be very sure that the world will never let it go.

III. **The Congregation.** The first Christmas congregation consisted of humble Jewish shepherds. The angel of the Lord passed by palace and temple, where kings and priests dwelt. He brought the good tidings to common men. But it was not their riches and position that unfitted these proud rulers for hearing the angelic proclamation. It was not what they had, but what they lacked. They lacked the pure heart and the humble spirit.

These humble shepherds, doubtless, were very common and ordinary mortals. But they were inwardly prepared for the glad tidings. And when the angelic message and melody had died away they hastened to Bethlehem to see what had come to pass; they became the heralds of the good news among their friends; and they returned to their humble occupation overflowing with gratitude and praise.

This Christmas season let us follow the good example of these godly shepherds. Let us go to Bethlehem with these willing and seeking souls to worship our Saviour. We shall find Him a Child, and only the childlike can find Him. Let us proclaim

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the glad tidings in speech and song, but most of all by manifesting the spirit of Christ in our daily lives. And let us thank God for the gift of His love.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

December 21: Joy to the World

Luke 2:13, 14; Eph. 5:19-20

(A Music Meeting)

The subtitle to our topic is "a music meeting." It is doubtless the intention of those who selected this subject that the meeting just preceding Christmas should be devoted to the rendering of Christmas music. This is eminently fitting, for the first Christmas came into the world in a flood of melody. Men and angels vied with each other in singing the wondrous story. The theme found expression in an outburst of poetry. Dull prose was too common, too meager to sound the glories forth. Even today the Christmas message goes singing around the world. Almost every land where the story has gone has made its own contribution to the chorus of song and singers, and in almost every language they rehearse the wondrous tale. It would be a most interesting and rewarding study to take up some of this Christmas music, these great hymns, old and new, and read them and ponder over them and sing them and let their beauty and meaning fill our minds and hearts.

There are four songs attending that first Christmas. They are all found in the first two chapters of Luke's gospel. Luke gives us the most picturesque, most colorful account of that first Christmas and the incidents that led up to it. Perhaps in all literature there is nothing that can surpass those two chapters. They should be read over and over again, for their beauty grows upon us and each time we read it the story seems more wonderfully sweet.

At the head of that noble quartette of gospel singers stands the fairest of women, the young virgin by the name of Mary. She bursts forth into her beautiful Magnificat—"My soul doth magnify the Lord!" What rhythm, what a flow of melody comes from her soul! Even today the words of her song fill our hearts with joy and gladness. Next to her is an aged priest, who according to the custom of his office, was burning incense in the temple of the Lord. With his offering he poured forth his soul in the stately Benedictus—"Blessed be the Lord God of Israel!" What a dignity, what a sweep his matchless words have! Then next to him appears a choir of angels who sing their Gloria in Excelsis—"Glory to God in the highest!" Down through the centuries this heavenly song is sung and men echo back the music of that starry night. Next comes the aged Simeon who worshiped leaning on his staff and who, pressing the newborn Babe upon his heart, chanted his Nunc Dimittis—"Lord, now lettest Thou Thy servant depart in peace!" What resignation, what holy contentment his words portray! Notice how these songs abound in peace and joy. Mary says: "My spirit hath rejoiced in God my Savior." Zacharias says: "to guide our feet into the way of peace." The angels sang of "peace on earth, goodwill toward men," and Simeon said: "Now lettest Thou Thy servant depart in peace." Notice also the universal note in all these songs. The joy, the peace, were for all people. It was a joy to all the world.

In other days men have carried forward the message of Christmas on the wings of music. The early Church was the singing Church. The followers of Christ spake to themselves in psalms and hymns and spiritual songs, making melody in their hearts to the Lord. In later years the message was again told in song.

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town of Bethlehem," a hymn which he wrote in 1868 for his Sunday School after having spent Christmas of 1866 at Bethlehem.

And there are others which we love to sing, such as "The First Noel," "Hark, what mean those holy voices," "When shepherds watched their flocks by night," "Hark, a burst of heavenly music," "Once in royal David's city," "As with gladness men of old," "God rest you merry gentlemen," which is an old English carol, and "O Tannenbaum" which is still popular among the Germans. And there are still others which form the treasure trove of Christmas music.

"Listen to the wondrous story
Which they chant in hymns of joy:
Glory in the highest, glory,
Glory be to God most High."

* * *

"Joy to the world, the Savior reigns,
Let men their songs employ;
While fields and floods, rocks, hills
and plains
Repeat the sounding joy."

A LETTER FROM DR. RUPP

(This letter closes my activities of twenty years of service as Field Secretary of the Board of Foreign Missions)

Canton, China,
November 5, 1930.

Dear Dr. Leinbach:

Mrs. Rupp and I are attending the General Assembly of the Church of Christ in China at Canton. This body meets every three years, like our General Synod. It met for the first time and organized three years ago at Shanghai. Our Mission works within the borders of the Liang-Hu Synod. This District Synod comprises the Churches in Hunan and Hupeh provinces. The most important cities of this Synod where Institutions are established are: Hankow, Wuchang, Hanyang, Changsha, Yochow, Changte, Shenchow, Siangtan, Hengchow and Ichang.

The delegates attending the General Assembly from the Liang-Hu Synod are Rev. George R. Snyder, our missionary; Rev. D. F. Djen, our Yochow Chinese pastor; Rev. David Lee, Chinese pastor at Ichang; Rev. E. Rowlands, of the London Missionary Society at Hankow, and Miss Katherine Woods, Presbyterian missionary at Siangtan. My former letter to you shows how our Mission has lined up with the union institutions within the Lianghu District Synod. Our Board of Foreign Missions contributes \$750 annually to the administrative expenses of the General Assembly. Our China Mission is an integral part of this great movement to establish one Protestant Church in China. The general secretary is Rev. Dr. A. R. Kepler, who is a graduate of Ursinus College and was reared in the Reformed Church. He is a missionary under the Presbyterian Board and is supported by a Presbyterian congregation of Philadelphia, which contributes his salary. The congregation presented him lately with a new automobile, in which I had a ride with him. I have become well acquainted with the moderator of the Assembly, the Rev. Dr. C. Y. Cheng, and also with the associate secretary, Dr. Donald Fan. Dr. Cheng is one of the outstanding religious leaders in China. Dr. Fan is a brilliant young man.

Provisionally I have been highly favored on this visit through a number of conferences with men of such high Christian character. One evening Mrs. Rupp and I attended a great gathering in Canton. Dr. Liang, the general secretary of the Y. M. C. A., delivered an address on "The Old and New Family in China." He is an outstanding Christian in Canton and held this vast audience in this air meeting with rapt attention. There were over a thousand present. This Chinese crowd was

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as orderly as any American audience could be. The gathering was in honor of Mothers' and Fathers' Day, which corresponds to our Mothers' Day and Memorial Day. The Chinese combine the two in a festival day. The meeting was held under the auspices of the Y. M. C. A. and Y. W. C. A. on the campus of the True Light School. The True Light School is the oldest Christian Girls' School in China. The oldest Christian Medical School stands beside it. Here is where Dr. Sun Yat Sen received his early Christian training. His widow is still living and is a very devoted Christian. Her sister, who is also a fine Christian woman, is the wife of General Chiang Kai Shek—the president of China.

On the day that we sailed from Shanghai to attend the meeting of this Assembly, President Chiang was baptized, and made his confession to the world as a Christian. The people here consider this step of his espousing the Christian faith a blow to the Reds. It is a great blessing that a number of those in high government positions have devoted Christian wives.

In Japan it was my privilege to fellowship for a few days with two hundred leading Japanese pastors at the Gotemba Conference, and now both Mrs. Rupp and I are having this unique experience of having fellowship for twelve days with the leading Chinese pastors and prominent Christian Chinese laymen and missionaries who have come together all the way from Manchuria, as well as from the Central and most southern parts of China. I delivered an address at the Conference on "The Purpose of our Visit for Fellowship with the Chinese."

We were deeply impressed with the devotion of these fine Christian delegates. One of the greatest problems of the Chinese Christian Church is how to provide a Christian education for the youth. The government regulations forbid any religious teaching in primary schools. The Assembly discussed very thoroughly the importance of Bible instruction to the children. The Christian Chinese leaders seem to be of one mind that all schools should be registered and be under the government regulations. We conferred with a number of the leading educators who have no fear of interference under the government regulations, and claim them to be advantageous in developing Christian students. The Assembly of the Church of Christ in China comprises fifty-six District Associations; 12 Synods; 586 Organized Congregations; 874 Unorganized Congregations; about 140 Self-supporting Congregations; and represents a Christian fellowship of 106,176 members.

It was a rare privilege of Mrs. Rupp and me to spend these 12 days in fellowship with the delegates. It was a fitting event for the completion of 20 years as field secretary in the service of the Board of Foreign Missions. We will arrive in Baghdad on the sixth of December. Praying God's richest blessing upon the Church in her world-wide endeavors, I am

Fraternally yours,

Jacob G. Rupp.

P. S. I hope I am not burdening you and your paper with these travel letters. It is well for our Church to know what is going on in China for the uplift of this great nation. Mrs. Rupp and I traveled more than 2,500 miles in China during the last five weeks, with the same comforts and just as undisturbed as we would at home.

BOOK REVIEWS

Winning Youth for Christ, by Paul Judson Morris. Judson Press. 123 pp., \$1.25.

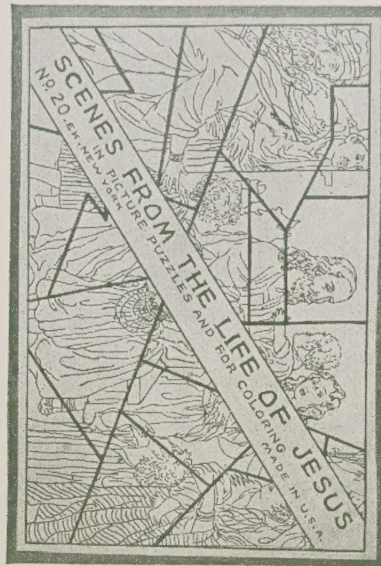
If the title be understood in its widest and deepest sense, it is a fitting one for this book. While it deals with the method and manner of securing decisions for Christ on the part of youth, the ultimate interest of the book is in that larger religious experience of which the decision for Christ is only the beginning and which is not to be identified with Church membership.

The author uses the term youth to cover the range of age from 12 to 24, and pleads with parents, Church School teachers and pastors for a proper understanding of the mind of these young people and their inner life with its truly religious nature. He favors expecting religious awakening at the twelve-year crises first of all, and adduces statistics showing that large numbers of those who have entered the ministry and other forms of specifically religious work came to their Christian decisions at this early age.

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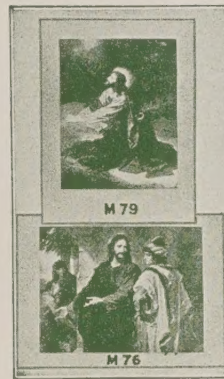
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OBITUARY

THE REV. M. M. NOACKER

In Memoriam

It is with sorrowful reflection that I come to contemplate the passing of a most intimate and highly esteemed friend, the Rev. M. M. Noacker, of Los Angeles, Calif. I find it difficult to realize that he is no more upon the earth among men and that the rare privilege of his fraternal association will not henceforth be mine upon the earth to enjoy.

Although we have not been life-long friends, I have known him for about 20 years. I was pastor at Concord, N. C., when he came to China Grove, N. C. We soon became fast friends. A few years later we both moved to the Shenandoah

Valley of Virginia and there served neighboring charges. In the summer of 1916 he moved to California and for 12 years we saw each other only once. However, in the summer of 1929 he moved to Salisbury, N. C., and in February, 1930, I moved to Winston-Salem, N. C., and again we became neighbors and renewed our associations by rather frequent visits. We talked much and long in a very intimate and confidential way. Long absence and growing years gave the conversation a more serious and earnest tone. I think our relationship was unique.

Because of certain real estate complications in connection with property he own-

ed in Los Angeles, he found it necessary to return to California. On July 29 he and his family left by automobile for the Far West. Some weeks later he wrote me a letter saying, "At home again after a very successful and uneventful trip across the continent, traveling 4,690 miles. We landed in Los Angeles Sept. 6." The next word was a note from Elizabeth Noacker, announcing the death of her father, which occurred Oct. 10, 1930.

Mrs. Noacker, in a letter written Nov. 6, relates in detail the immediate circumstances of his death as follows: "Mr. Noacker was not in ill health. We all stood the trip so well from North Carolina to California and were getting along nicely, putting things in shape in our own home when Mr. Noacker's death occurred. During the week before his death he was preparing a sermon to preach in an Hungarian Reformed Church on Oct. 12. On Friday he and a friend were doing some work on a little property we owned. They worked during the forenoon, had lunch together, and Mr. Noacker seemed perfectly well until the middle of the afternoon when he said that he felt a little weak and thought perhaps he should rest awhile. It was necessary to call someone to drive his car home and when they arrived he staggered into the house. He would not consent to have a doctor because he thought it was not necessary. After he was comfortably placed in bed, we talked together a little. At five minutes before eight o'clock he turned over on his side and gave a little cough—it had a suspicious sound. I hastened to his side and found him unconscious. A few more breaths came and then he was gone. The autopsy showed that death was caused by the rupture of some arterial blood vessels near the heart. The funeral was conducted on Oct. 14 in Trinity Church, West Hollywood, Calif., by the pastor, Rev. Francis John Schmuck. Other ministers present were the Revs. Edward F. Evemeyer, superintendent of our Home Mission work on the Pacific Coast; Albert Hady, pastor of the Hungarian Church, and Kiichiro Namekawa, pastor of the Japanese Reformed Church. He was then laid to rest in the beautiful Inglewood Park Cemetery."

Rev. Mr. Noacker graduated from the Theological Seminary at Lancaster, Pa., in 1890, and for 40 years he served the Church in the work of the gospel ministry. He served pastorates in Pennsylvania, Virginia, Kansas, North Carolina, and California. In California he built two new Churches. Some years ago he made a trip to Europe, visiting various countries and places of interest and profit. He was a man of good mind, of discriminating judgment, and a clear, logical thinker. He was well informed in the general thought of his day—particularly in religious thought. He was well acquainted with the teaching of Scripture and was a good gospel preacher. His abilities placed him decidedly above the average minister. His Alma Mater could very worthily have bestowed upon him the doctor's degree. The Bible was to him the final rule of faith and conduct. He was a firm believer in the righteousness of our God as the true righteousness for man. He had no patience with sham and pretense or the substitutions of philosophy and science. He was a conscientious hard worker in the cause of Jesus Christ. His good wife, in a letter written since his departure said, "He worked hard at whatever he did, giving all the energy and enthusiasm he had." His successor at Trinity said, "He never thought of himself. Trinity was to him the embodiment of the Spirit of Christ at work." His interests in the work of the Church never abated. On Sept. 15 he wrote, "I trust I may be permitted to work in the Church until the end comes." Trinity was the last Church which Mr. Noacker organized and built and to which he gave the best of his life. During his stay in Salisbury, N. C., last year, while

his daughter Elizabeth was in Catawba College, he was busy working for the college and supplying pulpits in vacant charges and for other ministers. As soon as he reached California he was asked to preach in different Churches there. God kindly granted his desire to work in the Church until the end. His successor at Trinity said, "No finer nor more lasting memorial could be erected to his memory than a living, working, united Church at Trinity. We have lost a life from our midst, but we have gained a memory and an inspiration which should make us more blessed among men."

My last testimony is of Rev. Mr. Noacker and his friends. He was not a man of large friendships, but of friendships deep and abiding. He was a man of strict and lofty ideals and these he placed above popularity or selfish aggrandizement. He did not court the friendship of a man because he thought he might profit by it, but because of congeniality and personal worth. His strong affections for his friends are shown in his own words written after his return to California. "We all loved North Carolina and its people and hated to leave our many good friends in Salisbury and China Grove. It is nothing short of a tragedy to be compelled to live away from your friends." Mrs. Noacker said, "I believe it was providential leading that permitted him to spend what proved to be the last year of his life among the people he so loved in North Carolina. And to it was added the great joy of your coming back to North Carolina so that the lovely fellowship of our two families was once more renewed." I shall never forget the last morning Mrs. Causey and I had with Mr. and Mrs. Noacker and Elizabeth. Mrs. Causey and I took our car and piloted them through the city. After going about six miles both families stopped the cars by the roadside and with sad hearts talked a little while longer—painfully conscious of what, in a few brief months, must take place. Then we clasped hands, but the tide moving was too full for words; streaming eyes only could speak. Mrs. Causey said, "If we never see you again on earth, we'll meet you at the pearly gates." A note from Elizabeth a few weeks later said, "Father is waiting at the pearly gates."

Fare thee well, Comrade, Friend! God grant thee the felicity of the happy fellowship of the saints of all ages and the glorious reward of thy blest employ.

W. H. Causey.

MISS SARAH GROVE

St. John's congregation of Mifflinburg, Pa., on Nov. 15, lost a faithful and conscientious member in the person of Miss Sarah Grove. She was born in Buffalo Twp., Union County, on Dec. 5, 1847, of a family which was ever constant in its Church relationships. At an early age she was confirmed in Dreisbach's Union Church by the Rev. Dr. Reilly, walking the 3 miles between her home and the Church both to and from catechetical instruction during the week and on Sundays to Church School and Church service, a total of 12 miles per week.

In about the year 1870 the family moved to Mifflinburg and Miss Grove transferred her membership to St. John's Church of that place to which she was ever faithful until her death. She had been a constant and interested reader of the "Reformed Church Messenger" for over 40 years and in this way kept in close touch with the activities of the denomination in its larger aspects.

Her kindly and gracious spirit will live on in the work of the Church she loved, for in her generosity she bequeathed \$1,000 to St. John's Church, one as a legacy in honor of her mother, Mrs. Catherine Grove, and the other in her own name; also \$1,000 to the Foreign Mission Board and \$500 to the Home Mission Board; and after the death

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of her sister, Mrs. Joseph Miller, \$5,000 to Bethany Orphans' Home.

Her age was 82 years, 11 months and 10 days. She is survived by the one sister mentioned above. She was buried in the family plot in the Dreisbach Church cemetery on Wednesday afternoon, Nov. 19, in the presence of a large number of sorrowing relatives and friends.

R. D. C.